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بسم الله الرحمن الرحيم

اللهم صل على محمد وآل محمد

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SELECTED AHADITH FROM THE BOOK "40 HADITH ON THE HEART WITH BRIEF COMMENTARY"

OF SHAYKH MUHAMMAD SALIH AL-MUNAJJID WITH BRIEF COMMENTARY BY SHAYKH MASOOD CHOWDHURY AND SHAYKH MUSTAFA RASLAN



Chapter 1 Selected Ahadith from the book "40 Hadith on the Heart with Brief Commentary" of Shaykh Muhammad Salih Al-Munajjid with brief commentary by Shaykh Masood Chowdhury and Shaykh Mustafa Raslan

The book of Shaykh Muhammad Salih Al-Munajjid "*Al-Arba'un Al-Qalbiyah*" has been translated by Shaykh Masood Chowdhury (Imam of the IslamBradford Centre) and Shaykh Mustafa Raslan and they added beneficial notes to each Hadith. This book is available on Amazon and is a must read book. We are thankful to Shaykh Masood Chowdhury for allowing Magazine Ahl e Hadith to quote a few Ahadith with commentary from this beautiful book, may Allah ﷻ reward him and grant him further success!

Some selected Ahadith of this book are quoted below, without the Arabic quotes of Ahadith, with the brief commentary:

True wealth is the contentment of the heart

On the authority of Abu Dhar ﵁ that the Messenger of Allah ﷺ said:

"O Abu Dharr, do you think that having a lot of possession is wealth?"

I said: ***"Yes, O Messenger of Allah."***

He ﷺ said: ***"Do you think that having few possessions is poverty?"***

I said: ***"Yes, O Messenger of Allah"***

He ﷺ said: ***"True richness is the richness of the heart and true poverty is the poverty of the heart"*** [1]

[1] Sahih Al-Jami

Points of benefit:

- A Human being naturally inclines to amassing wealth and fears losing wealth.
- The true wealth is contentment with what Allah ﷻ has given you
- The true poverty is never being content with what Allah ﷻ has given you

Iman needs renewal in the heart

On the authority of Abdullah bin Amr رضي الله عنه that the Messenger of Allah ﷺ said:

> ***"Iman wears out in the heart of the one of you just as the garment wears out. So, ask Allah to renew the faith in your hearts."*** [2]

Points of benefit:

- Iman is in the heart (and also on the tongue and limbs).
- Iman goes up and down.
- Iman needs renewal from time to time.

Having Mercy towards the Orphan softens the heart

On the authority of Abu Darda رضي الله عنه: A man came to the Prophet ﷺ complaining about the hardness of his heart.

The Messenger of Allah ﷺ said,

"Would you like to soften your heart?"

He said, "*Yes.*"

He ﷺ said,

"Show mercy towards the orphan, wipe over his head, and feed him from your food. These things will soften your heart and you will achieve that which you need." [3]

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[2] As-Saheeha of Al-Albani
[3] As-Saheeha of Al-Albani

Points of benefit:

- The desirability of softening the heart.
- seeking advice from the people of knowledge regarding all matters relating to your religion.
- All good actions soften the heart.
- Wiping the head of an orphan softens the heart.
- Sharing food with an orphan softens the heart.
- A hard heart is a punishment from Allah ﷻ in the dunya.

The likeness of the heart with the moon

On the authority of Ali ؓ: I heard the Messenger of Allah ﷺ say:

"There is no heart except that it has a cloud, just like a cloud covers the moon. When the moon is shining and a cloud covers it, it becomes dark. When (the cloud) moves away it shines again. And when a man is speaking and cloud covers (his memory), he forgets. And when (the cloud) moved way he remembers again." [4]

Points of benefit:

- The use of parables in the Sunnah to convey key messages.
- All human beings are prone to lapses and forgetfulness.
- Allah ﷻ does not hold one to account for missing a religious duty out of forgetfulness. All he has to do is to make up that obligation when he remembers.

The heart keeps turning like a feather in the wind

On the authority of Abu Musa ؓ: The Messenger of Allah ﷺ said:

"The heart (qalb) is called as such due to its constant turning (taqallaub). The similitude of the heart is that of a feather hanging at the base of a tree. The wind tosses and turns it." [5]

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[4] As-Saheeha of Al-Albani

[5] Ahmad and Sahih Al-Jami

Points of benefit:

- The use of parables in the Sunnah to convey key messages
- The heart is in a constant state of flux.
- Not to be complacent that one will die upon Iman.

O Turner of the hearts make my heart on your Deen

On the authority of Anas ﷛: The Prophet ﷺ would frequently say,

"O the One who turn the hearts, make our hearts steadfast on Your religion."

Anas said, ***"We said, "O Messenger of Allah ﷺ, we have believed in you and that which you came with. Do you fear for us?***

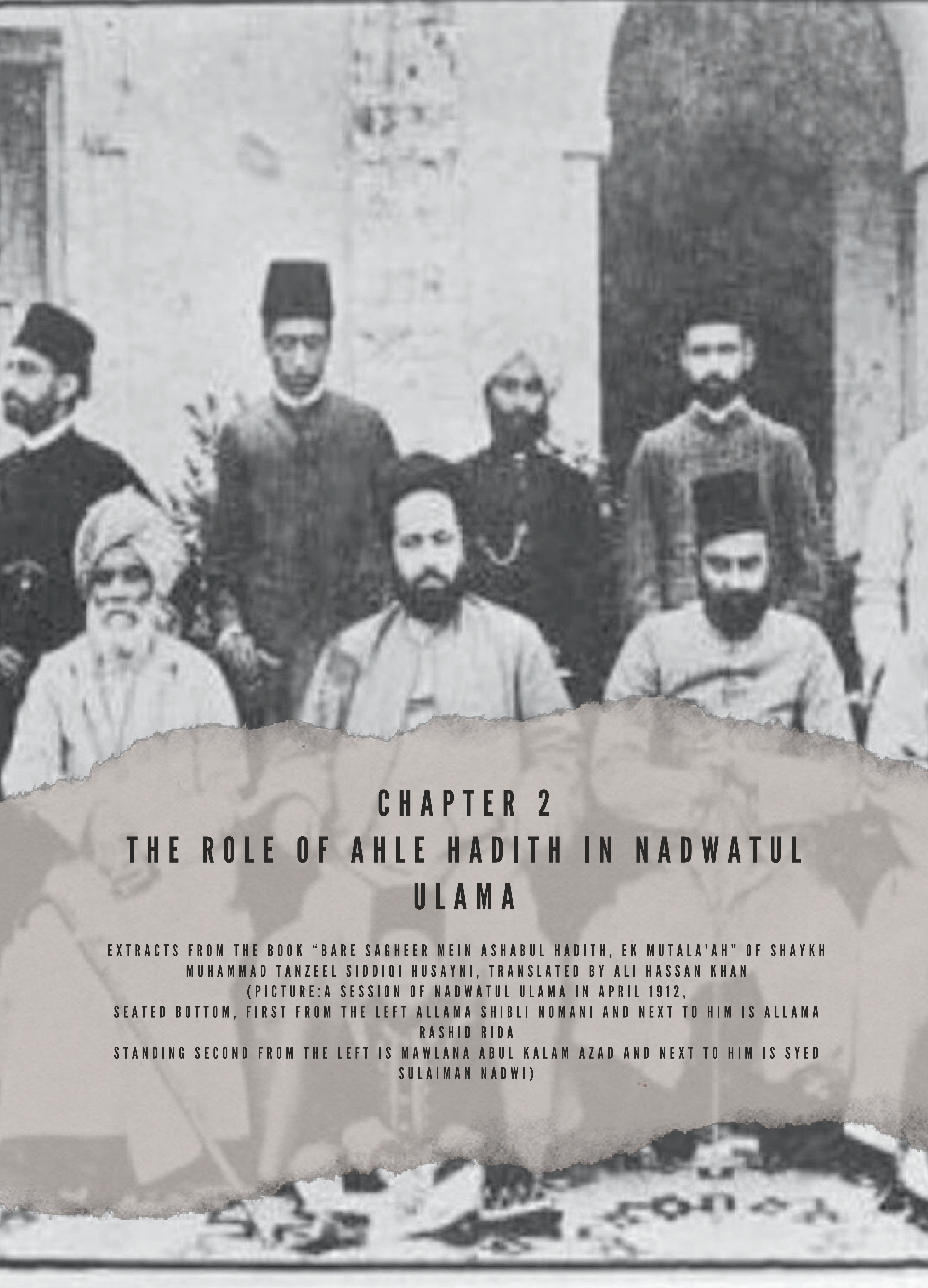
He ﷺ replied:

"Yes, the hearts are between two fingers from the fingers of Allah ﷻ, He turns them as He wills ."[6]

Points of benefit:

- Affirmation of the attributes of Allah ﷻ in a way which is befitting to Him without any comparison with the attributes of the creation.
- To never be complacent that one will die upon Iman.
- The desirability of using this dua and asking Allah ﷻ for steadfastness in His obedience.

[6] Ahmad and Tirmidhi



CHAPTER 2
THE ROLE OF AHLE HADITH IN NADWATUL ULAMA

EXTRACTS FROM THE BOOK “BARE SAGHEER MEIN ASHABUL HADITH, EK MUTALA'AH” OF SHAYKH MUHAMMAD TANZEEL SIDDIQI HUSAYNI, TRANSLATED BY ALI HASSAN KHAN

(PICTURE:A SESSION OF NADWATUL ULAMA IN APRIL 1912,
SEATED BOTTOM, FIRST FROM THE LEFT ALLAMA SHIBLI NOMANI AND NEXT TO HIM IS ALLAMA RASHID RIDA
STANDING SECOND FROM THE LEFT IS MAWLANA ABUL KALAM AZAD AND NEXT TO HIM IS SYED SULAIMAN NADWI)

Chapter 2 "The Role of Ahle Hadith in Nadwatul Ulama", Extracts from the book "*Bare Sagheer mein Ashabul Hadith, Ek Mutala'ah*" of Shaykh Muhammad Tanzeel Siddiqi Husayni, translated by Ali Hassan Khan

Shaykh Muhammad Tanzeel Siddiqi Husayni is the great grandson of Allamah Shamsul Haq Azeemabadi (author of the famous explanation of Sunan Abi Dawud called "*Awn Al-Ma'bood*") and his paternal grandmother is from the Sadiqpuri family who had great struggle for the independence of India.

Shaykh Ishaq Bhatti was recruited by Shaykh Arif Javed Muhammadi and Jamiyah Ihya Turath Kuwait to write books on the history of the Ahl e Hadith movement in the Indian Subcontinent and many of his books were thus published by Dar Abi Tayab in Pakistan.

After the death of Shaykh Ishaq Bhatti, Shaykh Arif Javed Muhammadi and Jamiyah Ihya Turath recruited Shaykh Muhammad Tanzeel Siddiqi for this purpose. 3 Urdu volumes of "*Dabistan Nazeeriyah*" (containing the biographies of the students of Mian Nazeer Husayn Dehlvi) of Shaykh Tanzeel Siddiqi have already been published by Dar Abi Tayyab and others books such as "B*are Sagheer mein Ashabul Hadith, Ek Mutala'ah*" on the history of Ahl e Hadith in the Indian Subcontinent.

Shaykh Irshad Al-Haqq Athari wrote in the introduction of the book "*Bare Sagheer mein Ashabul Hadith, Eek Mutala'ah*" of Shaykh Muhammad Tanzeel Siddiqi Husayni:

> ***"Ahle Hadith scholars did not only raise the banner of the Book and Sunnah against the rigidity of Taqleed but they also were the forefront of all movements of reform and movements affecting the community***

(Islahi wa Milli Tahrikat), whether it is related to the reform of Madaris and their curriculum, or programs of Da'wah and Irshad, or the establishment of Nadwatul Ulema, or the formation of Jam'iat Ulama Islam, or "Ahrar Al-Islam" or "Khilafah Committee", or the establishment of "The Muslim League" and the creation of Pakistan, all such forms of services will be found in this book categorised in different chapters.

May Allah ﷻ reward Muhammad Tanzeel Siddiqi with the best of rewards for his efforts to contain the sea into an earthen vessel through the ink of his pen...

We are also very thankful to Shaykh Arif Javed Muhammadi and Shaykh Yaseen Zafar, who played a key role in including this book in the curriculum of Wafaq Al-Madaris As-Salafiyah, so that students, who are our future builders, are fully aware of our glorious past and can obtain guidance from the footsteps of their giant scholars."

Shaykh Muhammad Tanzeel Siddiqi Husayni wrote on p 202 and after of "*Bare Sagheer mein Ashabul Hadith, Ek Mutala'ah*":

Nadwatul Ulama Lucknow:

"Nadwatul Ulama" was an educational movement of its time, whose aim was was to establish unity between all schools of thoughts and increase the religious conscience of Muslims. In 1310H/1892, in the annual conference of Madrasah Fayz e Aam Kanpur, it was advised to establish "Nadwatul Ulama". Shaykh Sanaullah Amritsari participated in this founding gathering.

From 15 to 17 Shawwal 1311/22 to 24 April 1894, the 1st conference of "Nadwatul Ulama occurred. In this gathering we count among Ahle Hadith scholars who were present: Shaykh Abu Muhammad Ibrahim Aarwi, Shaykh Muhammad Husayn Batalwi, Shaykh Abdul Hakeem Sadiqpuri (d 1337H/1918), Shaykh Muhammad Yunus Khan Raees Datawali, Shaykh Muhammad 'Arab (d 1344H/1926), Shaykh Sayyed Ameen Naseerabadi (d 1349H/1930) and others

In this gathering, it was decided that a committee of 12 scholars of high calibre would be formed to improve the way of education. Shaykh Ibrahim Aarwi, Shaykh Abu Sa'eed Muhammad Husayn Batalwi were part of this committee.[7]

Also in this first conference, the duty of establishing a constitution for Nadwah was conferred to 37 scholars among whom we count great leaders such as Shaykh Abu Muhammad Ibrahim Arwi, Shaykh Muhammad Husayn Batalwi, Shaykh Muhammad Yunus Khan Raees Datawali, Shaykh Muhammad 'Arab, Hajji Muhammad 'Isa Khan Raees Datawali (d 1367H/1948) and Hajji Muhammad Musa Khan Raees Datawali (d 1363H/1944)[8]

From 16 to 18 Shawwal 1312H/12 to 14 April 1895, the 2nd annual conference of "Nadwatul Ulama" occurred in Lucknow. In the 5th sitting of this conference, the difference between Shaykh Amanatullah Fasihi Ghazipuri (d 1315/1898) and Shaykh Abu Muhammad Ibrahim Arwi ended. The difference with Shaykh Amanatullah on Taqlid and absence of Taqlid lead to a grim situation, but in the sitting of Nadwah Shaykh Ibrahim came forward and shook Shaykh Amanatullah's hand and hugged him and put aside the difference at the same time. This unity brought a great benefit to the progress of Nadwah. In removing dispute, this was the first feat of Nadwah which led to far reaching consequences.[9]

In this gathering, 21 Islamic Madaris accepted to participate in the conference of "Nadwatul Ulama" among whom we count "*Madrasah Ahmadiyah*" (Arah), "*Madrasah Islamiyah*" (Banaras) and "Madrasah Islah Al-Muslimin" (Patna).[10]

Also in this conference, an executive board for Nadwah comprising 34 scholars was formed, whose members contained Shaykh Abu Muhammad Ibrahim Arwi, Shaykh Abdul Aziz Raheemabadi

7 Rodad Nadwah Al-Ulama 1311H/1894 (Hisah Awwal p 92)
8 Rodad Nadwah Al-Ulama 1311H/1894 (Hisah Awwal p 132-134)
9 Rodad Nadwah Al-Ulama 1312H/1895 (p 90)
10 Rodad Nadwah Al-Ulama 1312H/1895 (p 99-100)

(1336H/1918), Shaykh Hafeezullah A'zamgarhi (d 1362H/1943), Shaykh AbdulJabbar Umarpuri (d 1334H/1916), Shaykh AbdusSamad Danapuri (d 1318H/1900) and Shaykh Hajji Muhammad Yunus Raees Datawali and others.[11]

With the scholars mentioned above, we also count among famous Ahl e Hadith scholars who participated in this conference: Hafiz Abdullah Ghazipuri, Shaykh AbdulHakeem Sadiqpuri, Shaykh Hakeem AbdulBari Nagarnahsawi (d1318H/1900), Shaykh Sharful Haqq Muhammad Ashraf Diyanwi (d 1326H/1908), Shaykh Shah 'Aynul Haqq Phulwarwi (d1333H/1915) and others.

The 3rd annual conference of Nadwah occurred in Breilly on 26 Shawwal 1313H/11 April 1896. There was an anti-Nadwah atmosphere in Breilly and after this conference, this opposition became open and Brelwi oriented people took different ways. When at this time Nadwah was circled with an atmosphere of adversity, Ahle Hadith scholars supported Nadwah. The recommendation of the creation of a Dar Al-Ulum in this conference was agreed upon.

The 4th conference of Nadwatul Ullama was situated in Meeruth from 15 to 17 Shawwal 1314H/21 to 23 March 1897. The texts of this conference contain the list of the participants comprising the names of the following Ahl e Hadith scholars: Shaykh Hakeem AbdulHameed Sadiqpuri (d 1323H/1905), Shaykh Abu Muhammad Ibrahim Arwi, Hafiz Abdullah Ghazipuri, Shaykh Hakeem AbdulBari Nagarnahsawi, Shaykh Ahmad Hasan Shokat Meeruthi (d 1341H/1922), Shaykh Hafeezullah A'zamgarhi, Shaykh Hameedullah Sarawi Meeruthi (d 1330H/1912), Shaykh AbdulJabbar Umarpuri, Shaykh AbdulGhafoor Danapuri (d 1333H/1915), Shaykh AbdusSamad Danapuri, Shaykh Shah Aynul Haqq Phulwarwi, Shaykh AbdurRauf Sadiqpuri (d 1318H/1900), Shaykh Ja'far Ali Khan Rampuri (d 1325H/1907), Shaykh Hajji Muhammad Yunus Raees Datawali and others.[12]

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[11] Rodad Nadwah Al-Ullama 1312H/1895 (p 118-119)
[12] Rodad Nadwah Al-Ullama 1314H/1897 (p 95 to 107)

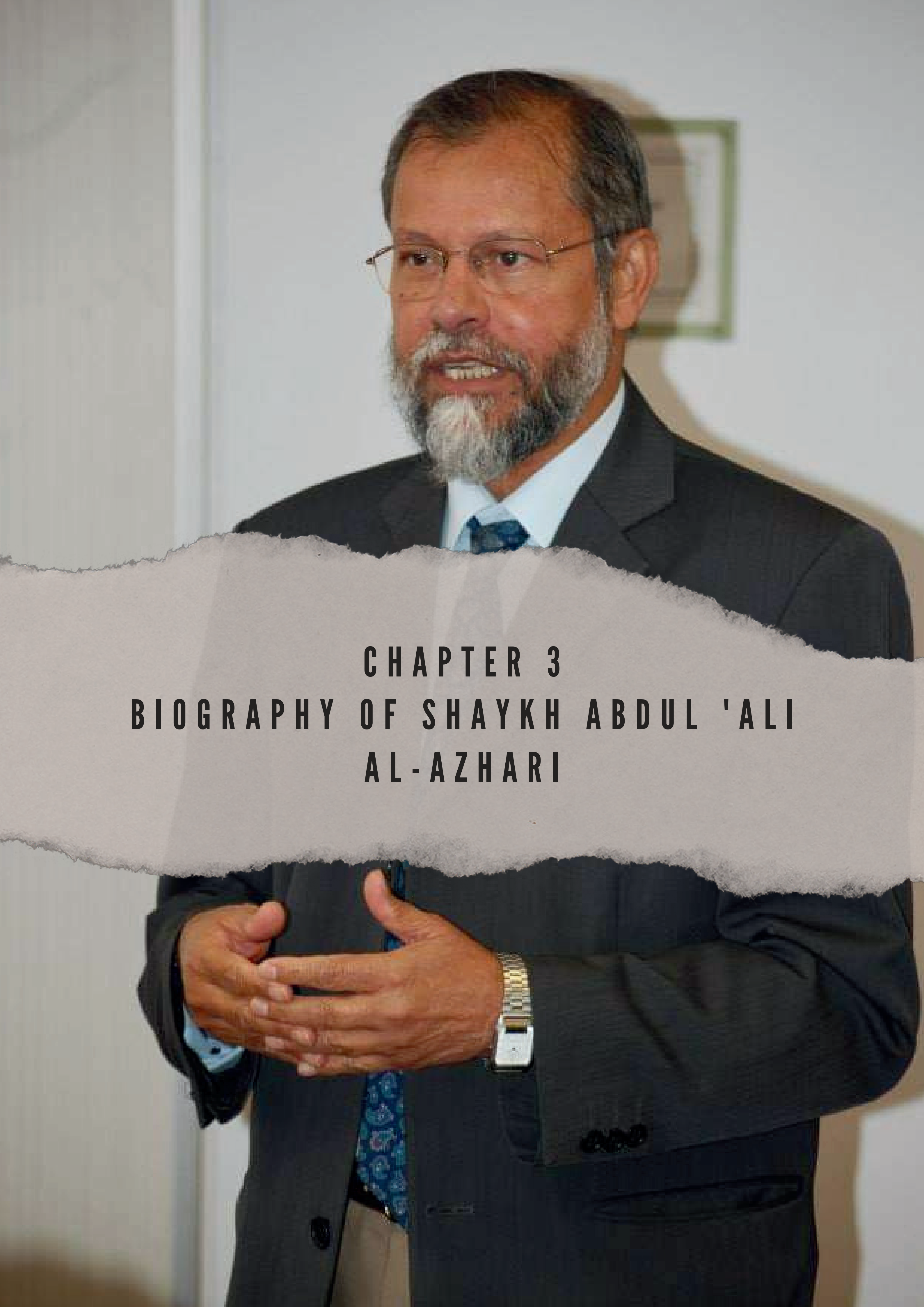
These are the transcriptions of the gatherings of the first years when the Dar Al-Ulum was not established yet, but they clearly show the participation of Ahl e Hadith scholars to Nadwatul Ullama from its first days, and they also have excellent efforts in its establishment and progress.

In 1316H/1898, the movement of Nadwah obtained a great success when its Dar Al-Ulum came into existence. Shaykh Hafeezullah Bandwi A'zamgarhi, who was on the Manhaj of Muhadithin, was appointed as its first head teacher and he occupied this position up to 1326H/1908. Likewise another scholar affiliated to the Manhaj of Muhadithin Shaykh Sayid Ameer Ali Malihabadi from 1333H/1915 to his death in 1337/1919 was the head teacher of Nadwah. The head teacher has the responsibility to teach important books of Hadith. Shaykh Sayid Sulayman Nadwi learnt there Hadith from Shaykh Hafeezullah.

With them, Shaykh Muhammad Tayib Makki Rampuri (d 1334H/1916), Shaykh Muhammad 'Arab, Shaykh AbdulGhafoor Jerajpuri (d 1371/1951), Shaykh AbdulWadood Jerajpuri (d 1376H/1957) and others also taught in Nadwah.

End of the Extracts from Shaykh Muhammad Tanzeel Siddiqi's book.

With those scholars who taught in Nadwah, many giant Ahle Hadith scholars such as Shaykh Nazeer Ahmad Rehmani and Shaykh Mukhtar Ahmad Nadwi were part of Nadwah's committees.



CHAPTER 3
BIOGRAPHY OF SHAYKH ABDUL 'ALI AL-AZHARI

Chapter 3: Biography of Shaykh Abdul 'Ali Al-Azhari

Shaykh Abdul 'Ali recorded his date of birth as 8 June 1943

His family

Shaykh Abdul'Aliy Al-Azhari belonged to a reputed scholarly family of Maunath Bhanjan. His lineage is Abdul'Aliy ibn AbdilHameed ibn Muhammad Hamid ibn AbdirRahman ibn Jamaludin.

His great grandfather Haji AbdurRahman had 4 sons, he made Du'a during Hajj that they become scholars and Allah made all of them reputed scholars: Muhammad Hamid (d 1913) and Muhammad Nu'man (d 1951) were students of Mian Nazeer Husayn Dehlwi and the 2 younger sons Muhammad Ibrahim (d 1918) and Muhammad Ali Qudsi (1954) were also great scholars.

Shaykh Muhammad Nu'man taught all his life in Jamiyah Darussalam Umerabad and today his third and fourth generation progeny is benefiting this Jamiyah.

Shaykh Muhammad Azami Ansari married the maternal grand daughter of Shaykh Muhammad Nu'man, so Shaykh Muhammad Nu'man 's daughter's daughter was the mother of Shaykh Asad ibn Muhammad Azami, current teacher of Jamiyah Salafiyah Banaris and member of Rabitah Alam Islami Makkah.

Moreover Alimullah the great grandfather of Shaykh Asad Azami, was the brother of Haji AbdurRahman, the great grandfather of Shaykh Abdul'Aliy Al-Azhari.

The famous scholar Shaykh Azizul Haq Umri (d 2020) was among the progeny of Shaykh Muhammad Ibrahim. Among the progeny of Shaykh Abul Qasim Muhammad Ali Qudsi, his son Mufti AbdulAziz Azami Umri (d 2005) and his grandson Dr Imran Azami Umri bin Hafiz AbdulQayum (d 2018) were reputed scholars.

Hajji AbdurRahman's father Hakeem Jamaludin was a respected figure in the western area of Mau and an area was named after him called Jamalpurah. He had 5 sons: Al-Haaj AbdurRahman, Al-Haaj AbdulHafeez, Al-Haaj Noor Muhammad, Molvi Alimullah and Al-Haaj Muhammad Arif.

The progeny of Hakeem Jamaludin includes many scholars, teachers in many Ahle Hadith universities (Jamiyah Aaliyah Mau, Jamiyah Faidh e Aam Mau, Dar Al-Hadith Mau, Jamiyah Salafiyah Banaris, Wali University Banaris, Jamiyah Muhammadiyah Maligaon, Jamiyah DarusSalam Umerabad, Jamiyah Muhammadiyah Raidrag, Dairah Ma'arif Hayderabad, Madrasah Himayatul Islam Haspit, Madrasah Faidh e Aam Wanambari and others), authors, researchers, orators, Quran reciters and many individuals who established Masjids and Islamic institutions.

The father of Shaykh Abdul'Aliy Al-Azhari, Shaykh AbdulHameed ibn Muhammad Hamid married his first cousin Safiyah Bint Muhammad Nu'man, so the paternal and maternal grand fathers of Shaykh Abdul Aliy Azhari were both student of Mian Nazeer Husayn Dehlwi.

Shaykh Abdul'Aly Azhari was thus a first cousin of Shaykh Muqtada Hasan Azhari as their mothers were both daughters of Shaykh Muhammad Nu'man. Shaykh Muqtada Hasan Azhari was also the brother in law of Shaykh Muhammad Ansari Azami.

Shaykh AbdulAliy Azhari had 2 brothers, his elder brother Muhammad Shaukhat whose son Dr Javed Manzar graduated from Jamiyah Salafiyah Banaris, and his younger brother Hafiz Abdul Hay who graduated from Madinah University and taught for some time in Jamiyah Athariyah Dar Al-Hadith Mau passed away in 2021 due to Covid.

His education

His mother was a teacher in Madrasah Aliyah Niswan (women section of Madrasah Aliyah Mau) and most likely she gave him education before he joined school. In many of his books, Shaykh Abdul 'Ali Azhari thanked his parents for their invocations and that he is the fruit of their efforts and the fulfilment of their dreams such as in the introduction of "*Urwah ibn Azinah, Hayatuhu wa Shi'ruhu*" and likewise in the introduction of "Kitab Al-Amthal" of Al-Asbahani.

Shaykh Abdul 'Ali Azhari then joined Madrasah Aliyah in Mau while it was in its old small building in Jamalpurah with 4 rooms and 4 teachers. The Madrasah later on moved in a big building in Domanpurah in Mau. At the time, teaching there was only the first 4 years of Dars Nizami and students would go after to Madrasah Faidh e Aam Mau or Madrasah Dar Al-Hadith Mau to complete their studies of Dars Nizami.

There Shaykh Abdul 'Ali Azhari studied from Shaykh Muhammad Azami Ansari and also Shaykh Abdul Ali, the father of Shaykh Muhammad Azami Ansari. Shaykh Muhammad Azami Ansari considered him as his most intelligent and sincere student. Shaykh Abdul 'Ali Azhari always kept close contact with his teacher Shaykh Muhammad Azami Ansari and before phone and mobiles, he would write regularly to him and send him all his published works and edited books.

After studying for 3 years in Madrasah Aliyah Mau, Shaykh Abdul Ali Azhari joined Jamiyah Faydh e Aam Mau but he only stayed there for 2 months up to Zul Hijjah as his mother wanted him to join Jamiyah Rehmaniyah Banaras where his mother's brother Shaykh FazlurRahman ibn Muhammad Nu'man Azami and his mother's and father's cousin Mufti AbdulAziz Azami Umri ibn Muhammad Ali Qudsi were teachers. There was no place at the beginning in Jamiyah Rehmaniyah Banaris but one student left in Zul Hijjah so after Eid Al-Adha Shaykh Abdul Ali could go there.

Shaykh Abdul Ali Azhari studied for 2 years in Jamiyah Rehmaniyah Banaris, we count among his teachers there:

a) **Shaykh AbdulWaheed Rehmani (d 1997)**: He studied from him "*Al-Mujtana li Ibn Durayd*" and "*Mukhtarat min Aadab Al-Arabi li Abil Hasan Ali Nadwi*"

b) **Shaykh FazlurRahman Umri (d 1998):** His maternal uncle, he studied from him "*Sharh Wiqayah*" and "*Talkhis*"

c) **Shaykh Muhammad Ibrahim Rehmani (b 1932)**

d) **Mufti AbdulAziz Azami Umri (d 2005):** His parents' first cousin

Shaykh Asad Azami said that he did not find clear statements about Shaykh Abdul Ali Azhari having studied from Shaykh Nazeer Ahmad Amlawi Rehmani who was the headteacher of Jamiyah Rehmaniyah Banaras.

After studying for 2 years in Jamiyah Rehmaniyah Banaras, Shaykh Abdul Ali Azhari had to interrupt his studies due to financial difficulties and he stayed at home. 2 years later, when home finances got better, he again joined Jamiyah Faydh e Aam Mau where he completed his studies after 3 years spent there.

We count among his teachers in Jamiyah Faydh e Aam Mau:

a) **Shaykh AbdulMueed Banarsi (d 1980):** He studied from him during 3 years "Sharh Hidayah Al-Hikmah", "Hidayah Al-'Ayn" and other books

b) **Shaykh Muhammad Akmal ibn Muslihidin:** He learned from him the book of Mantiq "Qatbi"

c) **Shaykh AbdurRahman Nahwi (d 1964):** his full name is Shaykh Abul Irfan AbdurRahman ibn AbdiLateef. He studied from him Sahih Muslim

d) **Shaykh Azimullah Maowi (d 1993)**

e) **Qari AbduSubhan (d 1983)**

f) **Shaykh Muslihudin Azami (d 1981)**

Among great scholars who studied around the same time in Jamiyah Faydh e Aam Mau, we count: Shaykh Muqtada Hasan Azhari, Shaykh Mazhar Hasan Azhari, Shaykh SafiurRahman Mubarakpuri, Shaykh AbdulHameed Rehmani, Shaykh AbdurRahman ibn Ubaydillah Mubarakpuri, Shaykh Muhammad Ata Ar-Rahman Madni.

Shaykh Abdul Ali Azhari was not in the same class as Shaykh Muqtada Azhari and Shaykh Mazhar Hasan Azhari as they were senior to him, Shaykh Mazahr Hasan Azhari graduated in 1959 and Shaykh Muqtada Hasan Azhari in 1960 or 1961 and Shaykh Abul Ali Azhari graduated in 1962 or 1963, but all 3 were class fellow in Jamiyah Al-Azhar.

About his great strength of memorisation, Shaykh Abdul Ali Azhari memorised the Quran in less than a month in Ramadhan and recited what he learnt the day in the night during Tarawih,

Teaching in Jamiyah Faydh e Aam Mau

Shaykh Muqtada Hasan Azhari was appointed as teacher in Jamiyah Faydh e Aam Mau straight after graduating from there and he taught there 2 years before going to Egypt Jamiyah Al-Azhar. Shaykh Abdul Ali Azhari was also appointed as teacher in Jamiyah Faydh e Aam and taught there 6 months before going to Al-Azhar.

Studies in al-Azhar and in the American University of Cairo

Shaykh Mazhar Hasan Azhari and Shaykh Muqtada Hasan Azhari travelled to Egypt by ship in April 1963 and Shaykh Abdul Ali Azhari travelled in October 1963 to Egypt. A little later, another scholar from India Shaykh Sa'eed Ahmad 'Abidi joined them. They had to face a problem which was that their degree of Fazeelat after completing Dars Nizami was not known by Al-Azhar and they were offered to enter in

Thanvia instead of Kulliyah, which was not acceptable for them. The director of Arabic and Persian in India wrote a letter explaining that the degree of Fazeelat given by a Jamiyah was equivalent to government degrees of Alim and Fazil, hence they were admitted in the Kulliyah straight. They had registered in the University of Cairo in Arabic language in case their admission to Al-Azhar was not to be accepted but it was cleared so they didn't need to study in Cairo University. During his studies in Egypt Shaykh Abdul Ali Azhari worked with his colleagues for Cairo Radio and they would translate News and other programs in Urdu.

They had registered in Kulliyah Lughah in Al-Azhar but after a little time their teacher Dr Fathullah Badran forced them to move to Kulliyah Usul Ad-Din. After completing their Magister in 1965-1966, they were accepted for Phd but due to some reasons, Shaykh Muqtada Hasan returned to India in 1967 and Shaykh Mazhar Hasan in 1968. Shaykh Abdul Ali Azhari remained in Egypt up to 1972 as he had registered in the American University of Cairo for another MA.

Shaykh Abdul Ali Azhari passed his second Magister in Arabic literature at the American University of Cairo and his paper for MA was on "*Urwah ibn Azinah, Hayatuhu wa Shi'ruhu*". This epistle was published in the form of a book on 1976 by Jamiyah Salafiyah Banaris. It appears from the last paragraph of the introduction of this epistle that Shaykh Mahmood Ahmad Shakir was his supervisor:

> ***"I must thank sincerely the great scholar, Al-Ustadh Mahmood Muhammad Shakir who gave me time and precious guidance in this action, and the virtue goes to him in the correction of most distorted words in the manuscript of "Muntaha At-Talab", and likewise I thank my teachers in the American University of Cairo, and everyone who helped me in preparing this book"***

Among his teachers in Jamiyah Al-Azhar we count:

Dr Fathullah Badran

Dr AbdulWahid Wafi

Shaykh Muhammad Ghazali

Shaykh AbdulFattah

Dr Ghunaymi Hilal

Dr Ahmadayn

Dr Ghallab

Dr Rizq

Among the teachers who conducted their exams we count: Dr AbdulHameed Yunus, Shaykh Shukri Ayad, Shaykh Sayid Sabiq and others.

Shaykh Asad Azami wrote:

> ***"Dr Abul Ali Azhari wrote an article entitled "Mulahazat Hawl Kitab As-Sunnah An-Nabawwiyah Bayna Ahlil Hadith wa Ahlil Fiqh lil Ghazali", which was published in the magazine "Sawt Al-Ummah", and in which he expressed dissatisfaction at the content and non-scholarly and non-Manhaji way in the book " As-Sunnah An-Nabawwiyah Bayna Ahlil Hadith wa Ahlil Fiqh" of his teacher Muhammad Ghazali. At the beginning of this article, he mentioned the religious and Da'wati services of Shaykh Ghazali and showed appreciation for them. Dr Abdul Ali mentioned him being of student of Ghazali in the second paragraph:***
>
> ***"I have the honour to have learnt from the Shaykh in Jamiyah Al-Azhar when I was a student in Dirasat Uliya in the department of Da'wah wal Irshad in the Kulliyah of Da'wah and Usul Ad-Din in the year 1965-66. The Shaykh was delivering lectures on the topics of "innovations and customs' ' and "The methodology of scholarly research". I benefited, like my colleagues studying with me, from the abundance of his knowledge and the great extant of his reading, and we were impressed by his excellent behaviour in dealing with people, his excellent manner in talking, the strength of his style in debating, his***

proficiency in delivering a lecture, his clarity in a dialogue and his strength of persuasion in a debate and argumentation…Some of my colleagues expressed lack of satisfaction due to the tendencies of the Shaykh to justify some customs and traditions prevalent in some societies and giving them a religious sanction under the chapter of facilitating matters and removing difficulties, and they would consider that the Shaykh, in trying to implement such, was transgressing the limits at which a jurist should stop or what the religion requires, and that the Shaykh undervalues the importance of Prophetic Ahadith…and it appears that Shaykh Muhammad Ghazali increased the doubts of these colleagues in his latest book entitled " As-Sunnah An-Nabawwiyah Bayna Ahlil Hadith wa Ahlil Fiqh"" (Magazine Sawt Al-Ummah Banaris, December 1989 p 42-43)"

End quote of Shaykh Asad Azami.

His teaching and Phd in Nigeria

After having a double MA in Usul Al-Din and Arabic Literature in Egypt, Shaykh Abdul 'Ali Azhari moved to Nigeria after some of his Nigerian friends in Egypt advised him to do so, hence Shaykh Abdul 'Ali Azhari taught for 12 years in Nigeria. He moved to the city of Kano to teach in the Islamic department of Ahmad Bello University. The Islamic Department of this University was in Abdullah Bayero College. Afterwards Abdullah Bayero College became an University on its own and separated from Ahmad Bello University. Shaykh Abdul Ali Azhari taught in the same place in Kano which was once part of Ahmad Bello University and afterwards became Abdullah Bayero University (known as BUK nowadays Bayero University Kano).

From 1972 to 1976, Shaykh Abdul Ali Azhari was lecturer, from 1976 to 1981, he was assistant Professor and from 1981 to 1984, he was associate Professor. He also led Friday prayers in Arabic in the University for 10 years and Tarawih prayers for 3 years in the Masjid on the University Campus.

During his stay in Nigeria, Shaykh Abdul Ali Azhari did his Phd on the topic of "*Abdullah ibn Fodi Mufassiran*" from Ahmad Bello University.

Shaykh Abdul Ali Azhari wrote:

> ***"The Mufassir on whom I wrote a Maqalah (for my Phd) was named Abdullah ibn Fodi. He was the brother of a great scholar and reformer of the 19th century, Shaykh Uthman ibn Fodi. Shaykh Uthman led a movement against innovations and fairy tales and declared Jihad to promote the correct teachings of Islam and eradicate innovations, and he established in current Nigeria or its northern area a government similar to Islamic caliphate, which the British ended in 1903. The language of this caliphate was Arabic and Shaykh Uthman, his brother Abdullah and Shaykh Uthman's son Muhammad Bello, to promote awareness among laymen about correct Islam, wrote many epistles and books.***
>
> ***Shaykh Ahmad was more focused on teaching and there was a lack of books on Islamic sciences in his area, so he wrote books on all Islamic sciences for students and also 2 books on Tafsir in Arabic. There was no Tafsir known before in Western Africa, his bigger Tafsir was entitled "Dhiya At-Ta'weel fi Ma'ani At-Tanzeel" in which he benefited from Baydhawi, Jalalayn, Ahkam Al-Quran, Tafsir ibn Atiyah and others. I presented the efforts of Shaykh Abdullah regarding the Quran in my Maqalah, and separately I verified "Dhiya At-Taweel" which I sent to "Dar Al-Arabiyah li Taba'ah wa Nashr" in Beirut , but unfortunately my copy was lost due to war (in Lebanon) and the book could not be published. This book of 1400 pages could have been a very beneficial source for students especially students of this area"***
>
> (Mohadis Banaras, March 1997, p 15)

Shaykh Hafeez Ar-Rahman A'zami wrote:

> ***"During his teaching, he obtained the Sanad of Imtiyaz by verifying and presenting a study of the 4 volumes Tafsir "Dhiya At-Taweel fi***

Ma'ani At-Tanzeel" of the Nigerian scholar Abdullah ibn Muhammad Fodi (1767-1828). By doing a Phd on a Nigerian scholar, he obtained great respect that an Indian scholar did this work."

(Monthly "Rah I'tidal Umerabad September 2021, p 42)

With his Phd, Shaykh Abdul 'Ali Azhari also verified "Kitab Amthal Al-Hadith" of Ramahurmuzi and "Kitab Az-Zuhd" of ibn Abi Asim during his time in Nigeria. These 2 books were published with his verification in 1983 by Ad-Dar As-Salafiyah Mumbai.

Shaykh Abdul Ali Azhari was also for 1977-78 the director of "*Maktab At-Tahqiq Al-Ilmi*" of Bayero University.

Shaykh Abdul Ali Azhari during his 12 years stay in Nigeria represented Ahmad Bello University and Bayero University in many local and international conferences. In 1973, he participated in a conference of Orientalists in Paris and presented a Maqalah on "*At-Tathir Al-Jahili fi Shi'r Sadr Al-Islam*". In 1977, he participated in a seminar organised by Jamiyah AbdulAziz in Jeddah. Also in 1977 he presented a Maqalah on "*Khasais Al-Hadharh Al-Islamiyah*" in a conference in Bayero University.

With his teaching and verification of books, Shaykh Abdul Ali Azhari also authored in his time in Nigeria 6 articles in Arabic published in "*Sawt Al-Ummah*" in India:

1. **Az-Zawaj wa Talaq fil Islam, December 1973**
2. **Al-Quran wal Mustashriqun, November 1976**
3. **Al-Hadharah Al-Islamiyah, Khasaisuha wa Muqawimatuha, August 1977**
4. **At-Tafsir Al-Fiqhi lil Quran Al-Karim part 1, July 1980**
5. **At-Tafsir Al-Fiqhi lil Quran Al-Karim part 2, August 1980**
6. **Ad-Da'wah As-Salafiyah fi Nigeria, August 1984**

His work of Tahqiq at Ad-Dar As-Salafiyah in Mumbai for 4 years

Shaykh Abdul Ali Azhari had spent 12 peaceful and comfortable years in Nigeria, and afterwards as the economical situation forced many foreigners to leave, he decided to return to India in 1984. Shaykh Mukhtar Ahmad Nadvi had asked him to be the head of the department of research and verification in Ad-Dar As-Salafiyah in Mumbai. The second factor which encouraged his return to India was his family members who wanted to see him return.

The Egyptian Azhari scholar Dr Zaki Badawi, who was the head of the Islamic department in Nigeria at the time Shaykh Abdul Ali Azhari was there and who supervised his Phd, had moved to London in 1976 or 1978. In 1984, Dr Zaki Badawi invited Shaykh Abdul Ali Azhari to move to London and teach there, but Shaykh Abdul Ali Azhari declined and preferred at this time to go back to India.

Shaykh Mukhtar Ahmad Nadvi had established many institutions and among them Ad-Dar As-Salafiyah in Mumbai. Ad-Dar As-Salafiyah had 3 sections:

1) Research and verification (Shu'bah Bahth wa Tahqiq) of which Shaykh Abdul Ali Azhari was named as head
2) Translation and writing of books (Shu'bah Tarjamah wa Tasnif wa Ta'lif)
3) Journalism (Shu'bah Sahafat) which published the magazine "Al-Balagh".

Ad-Dar As-Salafiyah published more than 200 Urdu books, 50 Arabic books, and dozens of Hindi and English books.

Shaykh Abdul Ali Azhari had a great affinity for research, during his MA in the American University of Cairo, he had compiled poetry works of a poet of the second century Hijri, and in Nigeria, he had travelled on behalf of the university to Istanbul, Damascus, Cairo to obtain microfilms of manuscripts.

During his trip to Damascus, he had the opportunity to visit Shaykh Albani in Maktabah Zahiriyah.

Shaykh Abdul Ali Azhari wrote:

> *"Allamah Albani at the time was proofreading "Sahih At-Targhib" and he would not rely on any other person rather would himself check each page, in the same manner as the Shaykh Al-Muhaqqiqin Allamah Mahmood Muhammad Shakir, from whom I had the honour to benefit from. I requested Shaykh Albani to help him and he gave me some pages which he had already checked. It happened that a mistake in I'rab remained hidden to him so I showed it to him, and then he looked at me attentively and asked me: "How did you notice it? Where did you study from?" and I replied: "From Jamiyah Al-Azhar but I learned Arabic grammar and syntax from my paternal village from the Madrasah from which Allamah Ubaydullah Rehmani also started his studies". Shaykh Albani commented: "You have the ability to do work of Tahqiq"*

(Mohadis Banaris, Shaykhul Hadith, January-February 1997, p 143)

The books that Shaykh Abdul Ali Azhari verified in Ad-Dar As-Salafiyah:

Tafsir Surah Al-Ikhlas of Shaykhul Islam ibn Taymiyah, 275 pages

Tafsir Surah An-Noor of Shaykhul Islam ibn Taymiyah, 244 pages

Tafsir Al-Mua'wazitayn of Allamah ibnul Qayim, 198 pages

Tafsir Ayat Al-Karimah (La ilaha ila Anta, Subhanaka Inni Kuntu minaz

Zalimin) of Shaykhul Islam ibn Taymiyah, 136 pages

Al-Jami li Shu'ab Al-Iman of Hafiz Abu Bakr ibn Al-Husayn Al-Bayhaqi, 20 volumes. Shaykh Abdul Ali Azhari verified the 7 first volumes

Kitab Al-Amthal fil Hadith An-Nabawwi of Hafiz Abu Shaykh Asbahani, 532 pages

In'am Al-Bari fi Sharh Hadith Abi Zarr Al-Ghifari of Shaykhul Islam ibn Taymiyah, 172 pages

As mentioned previously, 2 books that Shaykh Abul Ali Azhari verified in Nigeria were also published in 1983 by Ad-Dar As-Salafiyah: "*Kitab Amthal Al-Hadith*" of Ramahurmuzi and "*Kitab Az-Zuhd*" of ibn Abi Asim.

In 1988, Dr Zaki Badawi asked Shaykh Abdul Ali Azhari again to teach in his Muslim College in London and this time Shaykh Abdul 'Ali Azhari accepted and moved to the United Kingdom in 1988, where he would spend the rest of his life.

Shaykh Abdul Ali Azhari 34 years spent in UK

The founder of the Muslim College of London was Dr Zaki Badawi, he was born in 1922 in Egypt and studied in Al-Azhar. He did his Phd in the UK in 1951 on the topic: "*Al-Fikr Al-Islami Al-Mu'asir*". Afterwards he taught in Al-Azhar, Malaysia, Singapore, Nigeria and the UK. In 1976, Badawi went to London as a research professor for the Hajj Research Centre of the King Abdul Aziz University in Saudi Arabia. In 1978, Dr Zaki Badawi was appointed director of the Islamic Cultural Centre (ICC) and Chief Imam of the London Central Mosque in Regent's Park. In 1986, he established the Muslim College of London which delivered the degree of MA after a 2 years course.

The son in law of Shaykh Muqtada Hasan Azhari, Dr Hammad Ahmad had studied in the Muslim College of London in 2002-2003, he learned Ulum Al-Quran from Shaykh Abdul Ali Azhari, Fiqh from Dr Zaki Badawi and there were 2 other Palestinian teachers at the time.

Shaykh Abdul Ali Azhari wrote in one of his letter to Shaykh Muhammad Ansari Azami in 1990 that he was offered to be director of a centre by Shaykh Abdullah Turki and the son of Shaykh Abdullah Ghudayan, Dr Su'ud Ghudayan, but he wished not to leave London, he would accept some reasonable duties if they were in London.

With teaching Ulum Al-Quran in the London Muslim College, Shaykh Abdul Ali Azhari also had some administrative work to do for this college. He would travel from Slough where he had established to West London in Ealing 4 or 5 times a week to teach in the London Muslim College.

Shaykh Abdul Ali Azhari also became attached to Markazi Jamiat Ahl e Hadith UK, Shaykh Abdul Hadi Umri wrote:

> ***"Dr Sahib who left Mumbai for London became professor in the Muslim College. With his main occupation there, he would spend a lot of his time with his companions of the Jama'at. He would participate in many programs of the Markazi Jamiat with his companions of Slough, he remained for a year and half the director of "The Straight Path", the English version of "Sirat e Mustaqeem", the magazine of the Jamiat, he was an important member of Majlis Al-Qadha (Islamic Judicial Board of the Jamiat) and would participate continuously in many preliminary gatherings of this Majlis and would offer beneficial advises. He lived near Heathrow airport in Slough and started there in their Central Masjid weekly lessons of Tafsir, and he would also lead Eid prayers there."***

Shaykh Abdul Ali Azhari participated in Many annual conferences of Markazi Jamiat Ahl e Hadith UK and he wrote an Arabic report in 1989 about the Jamiat's annual conference which was published in "*Sawt Al-Ummah*" in January 1990. This article was entitled "*Taqrir anil Mu'tamar At-Tahlith 'Ashar li Jamiyah Ahlil Hadith Al-Markaziyh bi Britania*"

Shaykh Abdul Ali Azhari wrote about the Jamiat:

> ***"The credit of making Markazi Jamiat Ahl e Hadith (Britania) active and establishing branches in many cities goes to Molana Mahmood Ahmad Mirpuri (rah); his sudden death proved to be a great loss for the Jama'at and Jamiat. After him the Jamiat became victim of intishar and***

be nazmi, and the new leadership is trying to make the situation better, may Allah Ta'ala give success to these efforts"

(Mohadis March 1997, p 10)

Shaykh Abdul Ali Azhari with participating in the annual conferences and being active with the Jamiat members in Slough would also participate in Tarbiyati workshops organised by the Jamiat. He would also lead Tarawih prayers and do a Khulasa of the Quran afterwards in the Central Masjid of Slough.

From 1998 to 2005, Shaykh Abdul Ali Azhari also became attached to Burbek College of London University and would teach in its department of Islamic Studies. Shaykh Shairkhan Jameel Ahmad Umri wrote:

"Dr Sahib (rah) would teach part time or as a visiting Professor in many universities. This was not on a daily basis, but on a weekly, or twice a month, or once in a month or once in a semester. Sometimes he would travel very far such as Leeds university (in the North of England) and others"

Shaykh Abdul Ali Azhari would also take part in the Munaqashah of Phd in many universities such as Birmingham University and others.

Shaykh Abdul Ali Azhari wrote many articles in Arabic for "*Sawt Al-Ummah*" and in Urdu for "*Mohadis*" and other magazines, and we count among these articles those related to the situation in UK:

1) Ta'amulat wa Khawatir, July 1989
2) Al-Waqi' Al-Islami amam An-Nashat At-Tansiri fi Euroba, December 1989
3) Taqrir anil Mu'tamar…January 1990
4) Al-Islam wal Gharb, September 1990
5) Usbu' fi Bandref Almaniya October 1990
6) Europe mein Masihi Sargarmiyan, December 1989
7) Britania mein Ramadan, January 1998

8) Britania mein Musalman September 1998
9) Gharnatah bhi Dekha meri ankhon ne, Lekin July 2016
10) London Namah

Shaykh Abdul Ali Azhari had authored many other Arabic and Urdu articles on other topics and it would be a great work to compile them in the form of a book.

We count among Shaykh Abdul Ali Azhari's English translations:

1) "**Excellence of Patience and Gratefulness**" by Ibn Al-Qayyim, translation of "*Uddat As-Sabirin wa Dhakhirat Ash-Shakirin*", 393 pages published by Darussalam London
2) "**Purification of the Heart and Soul (Illness and Cure)**" of Ibn Al-Qayyim, translation of "*Ad-Da' wad Dawa*" 329 pages, published by Darussalam London
3) "**Driving the Souls to the Abode of Happiness**" by Ibn Al-Qayyim, translation of "*Haadi Al-Arwaah ilaa Bilad Al-Afraah*", 384 pages, published by Darussalam London.
4) "**Moral Teachings of Islam**": Summary of "*Al-Adab Al-Mufrad*" of Imam Al-Bukhari, 132 pages published by Yale University Press

With his writings, Shaykh Abdul Ali Azhari also participated in International conferences, he was invited to deliver a talk on "**Hygiene in Islam**" for the Department of Islamic Development in Malaysia in 2015

Death

Shaykh Abdul 'Aliy Al-Azhari passed away on the 10th October 2021

The praise of scholars of him

As we have mentioned before the Major scholars of India such as Shaykh Ubaydullah Mubarakpuri and Shaykh Muhammad Ansari Umri praised him and he was in close contact with them, but Saudi scholars

also respected him such as Shaykh Abdullah Turki, Shaykh Su'ud Ghudayan, son of Shaykh Abdullah Ghudayan.

Allamah Bakr Abu Zayd, one of the greatest scholar of our time, included Shaykh Abdul Ali Azhari Azhari in his book "*Al-Madakhil ila Athar Shaykh Al-Islam ibn Taymiyah*", he wrote:

> ***"Maybe the first book of Shaykh ul Islam (rah) published in India was Al-Fatwa Al-Hamawiyah with its Urdu translation by Matba' Muhammadi in 1291 under the supervision of Allamah Nawab Siddiq Hasan Khan Qanujji (d 1307) (rah), then the other regions of the Islamic world came after the Indian subcontinent: Egypt, Iraq, Shaam, Arab Peninsula"***

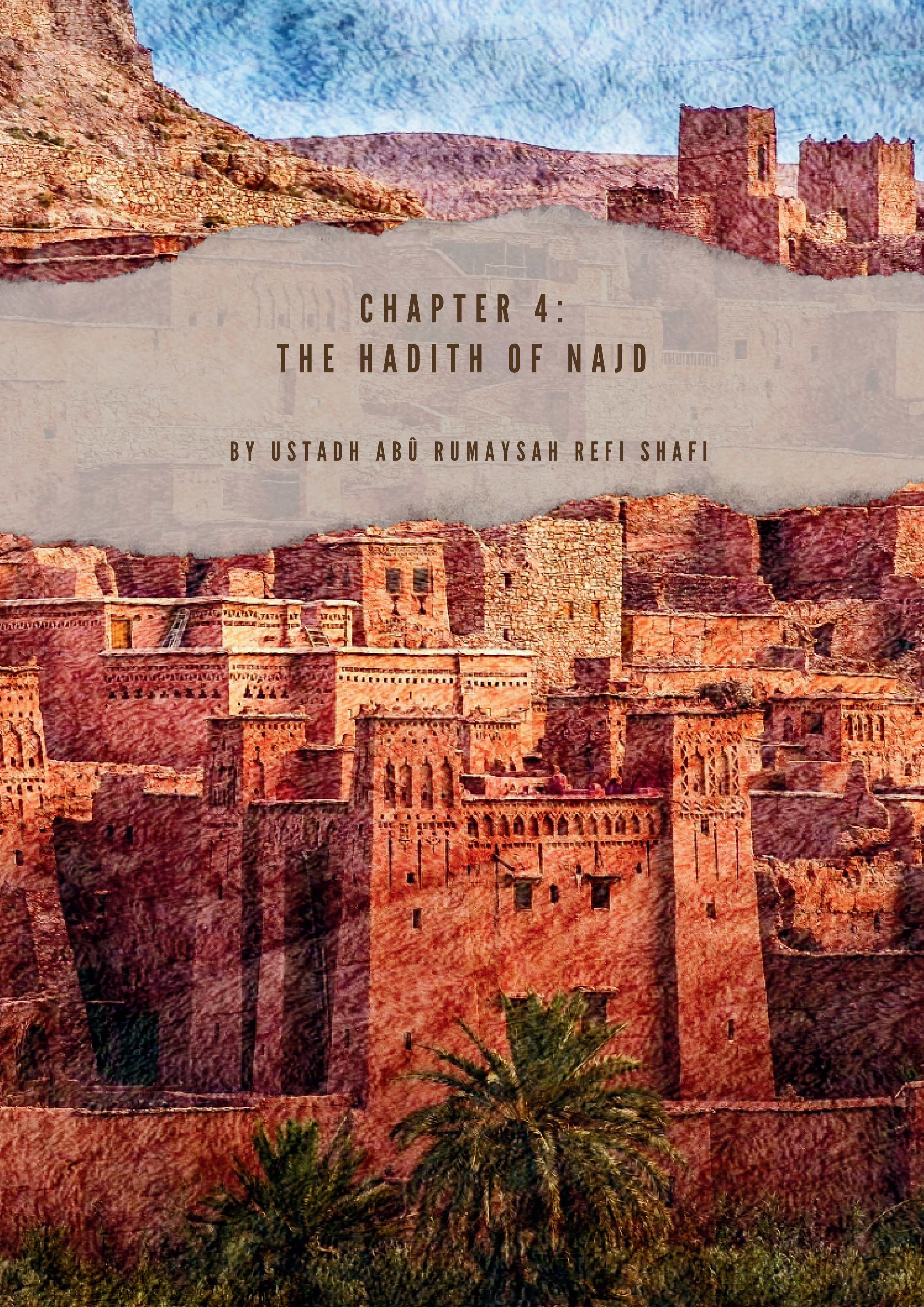
Afterwards Shaykh Bakr Abu Zayd named some pre-eminent scholars of these regions who published books of Shaykhul Islam ibn Taymiyah and he mentioned among the Indian Subcontinent Shaykh Abdul Ali Azhari in n 5:

> ***"Nawab Siddiq Hasan Khan Qanujji***
>
> ***Muhammad ibn Abdullah Ghaznawi***
>
> ***Talattuf Husayn Azeemabadi***
>
> ***Abu Muhammad Ibrahim Aarwi***
>
> ***Abdul Ali AbdulHameed Azami***
>
> ***AbduSamad Sharfudin Katbi***
>
> ***Muhammad Ata'ullah Haneef Bhujiyani from Lahore Pakistan"***

Source: Articles of Shaykh Asad Azami in "Tarjuman" and others

CHAPTER 4:
THE HADITH OF NAJD

BY USTADH ABÛ RUMAYSAH REFI SHAFI



Chapter 4: The Hadith of Najd by Ustadh Abû Rumaysah Refi Shafi

The Messenger of Allah ﷺ said,

"O Allah bestow your blessings on our Shaam. O Allah bestow your blessings on our Yemen."

The people said, ***"O Messenger of Allah, and our Najd."***

I think the third time the Prophet ﷺ said,

"There (in Najd) will occur earthquakes, trials and tribulations, and from there appears the Horn of Satan."

Reported in al-Bukhaaree [Book of Trials, Chpt. 'The afflictions will come from the East' 9/166 no. 214 Eng. Trans]

A hadeeth which has some controversy surrounding it due to obvious sectarian reasons. A hadeeth which has been (deliberately) misunderstood by certain groups of people in order that they may spread their misguidance and deceive ignorant Muslims.

This is because upon research and investigation and looking to the words of our early scholars we find that this hadeeth does not refer to the Najd that is famously known in Saudi today, but rather it refers to Iraq.

About two years ago I read a book entirely devoted to this hadeeth entitled, "*An-Najd Qarnu ash-Shaytaan*" [I cannot remember the author as I do not have the book on me anymore.] I will quote in general from what I remember from this book, and refrain from mentioning precise quotes except from those references that I have on me.

Amongst the scholars that are mentioned who referred this hadeeth to Iraq were: al-Khattaabee, al-Kirmaanee, al-Aynee, an-Nawawee, Ibn Hajr and others. The reasons behind this are numerous and clear:

The Generality of the Hadeeth Pertaining to the Fitna Coming from the East.

Al-Bukhaaree includes this hadeeth in the chapter: "**The affliction will appear from the East**"

212) From the father of Saalim: The Prophet ﷺ, stood up besides the pulpit (and pointed towards the east) and said:

> ***"Afflictions are there! Afflictions are there! From where appears the horn of Satan" or he said, "the horn of the Sun"***

213) From Ibn Umar ؓ that he said:

I heard the Messenger of Allah ﷺ, saying while facing the east:

> ***"Indeed Afflictions are there, from where appears the Horn of Satan."***

214) The hadeeth of Najd under discussion.

Similar hadeeth can be found in Saheeh Muslim (volume 4 no.'s. 6938+). Hadeeth that give the same meaning can be found in Saheeh Muslim (volume 1 no.'s 83+) That the Generality of the Early Trials and Tribulations arose from the East, many of them actually in Iraq itself.

Ibn Hajr al-Asqalaanee said after quoting the words of al-Khattaabee explaining the meaning of Qarn (horn),

> ***"And others have said that the People of the East were disbelievers at that time and the Messenger of Allah ﷺ, informed us that the trials and tribulations would arise from that direction and it was as he said. And the first of the trials that arose, arose from the direction of the east and they were the reason for the splitting of the Muslim ranks, and this is what Satan loves and delights in. Likewise the innovations appeared from that direction."***

[Fath al-Baaree 13/58 in commentary to the hadeeth of Najd]

Amongst the trials that arose in Iraq and the east was the martyrdom of Ali ؓ , the martyrdom of the grandson of the Prophet,

ﷺ, the first battle between the Muslims occurred in Iraq, and many more.

Imaam Nawawee mentions that one of the greatest trials to appear from the East will be the appearance of the Dajjal.

[Sharh Saheeh Muslim 2/29]

From the innovations that appeared in the east and specifically Iraq, was many of the early deviant sects amongst them the Qadariyyah (as the first hadeeth in Muslim shows), the Jahmiyyah and their offshoots etc...

That at the time of the Prophet ﷺ there were 13 places known as Najd [according to 'Najd Qarnu ash-Shaytaan'] depending on where one was. This is because Najd linguistically means a raised/elevated land.

Therefore the Arabs referred to lands that were elevated with respect to them as Najd. One of the most commonly referred to areas at that time as Najd was Iraq.

The Najd for those people living in Madeenah in the direction of the East would be Iraq

Ibn Hajr said:

> "*Al-Khattaabee said: 'the Najd in the direction of the east, and for the one who is in Madeenah then his Najd would be the desert of Iraq and it's regions [baadiya al-Iraq wa Nawaaheehaa] for this is to the east of the People of Madeenah. The basic meaning of Najd is that which is raised/elevated from the earth in contravention to al-Gawr for that is what is lower than it. Tihamah [the coastal plain along the south-western and southern shores of the Arabian Peninsula] is entirely al-Gawr and Mecca is in Tihamah.'*"

Ibn Hajr continues,

> *"By this [saying of al-Khattaabee] the weakness of the saying of ad-Daawodee is understood that 'Najd is in the direction of Iraq' [min*

Naahiya al-Iraq] for he suggests that Najd is a specific place. This is not the case, rather everything that is elevated with respect to what adjoins it is called Najd and the lower area called Gawr."

[Fath al-Baaree 13/58-59]

Al-Mubaarakfooree endorses these words in his commentary to Sunan at-Tirmidhee (10/314 no.4212)

The Hadeeth in Saheeh Muslim [4/1505 no.6943]

Saalim bin Abdullah bin Umar said: O people of Iraq, how strange is it that you ask about the minor sins but commit the major sins? [The killing of al-Husayn] I heard my father, Abdullah bin Umar narrating that he heard the Messenger of Allah ﷺ, saying while pointing his hand to the east: "Indeed the turmoil would come from this side, from where appear the horns of Satan and you would strike the necks of one another..."

The Variations in Wording of the Hadeeth of Najd that Leave no Doubt Whatsoever as to what it refers to

The hadeeth of Ibn Umar ﵄ reported by Abu Nu'aym in al-Hilya (6/133),

"O Allah bestow your blessings on our Madeenah, and bestow your blessings on our Mecca, and bestow your blessings on our Shaam, and bestow your blessings on our Yemen, and bestow your blessings in our measuring (fee saa'inaa wa muddinaa)." A person said, " O Messenger of Allah and in our Iraq" and so he ﷺ turned away from him and said, "there will occur earthquakes, trials and tribulations and there will appear the horn of Satan."

Shu'ayb al-Arna'ut declares it's isnaad to be saheeh as in his footnotes to '*Sharh as-Sunnah*' (14/206-207 fn. 2) and he too endorses the words of al-Khattaabee quoted above.

The hadeeth of Ibn Umar﵄ reported in at-Tabaraanee in 'al-Awsat'

The Messenger of Allah ﷺ prayed Fajr and then faced the people and said, "O Allah bestow your blessings on our Madeenah, O Allah bestow your blessings in our measuring, O Allah bestow your blessings in our Shaam and our Yemen." A person said, "And Iraq O Messenger of Allah?" He said, "from there arises the horn of Satan and the trials and tribulations would come like mounting waves."

Ibn Hajr al-Haythamee says in his 'Mujma az-Zawaa'id' (3/305 – chapter 'collection of du'aas made for (Madeenah)'): 'its narrators are trustworthy and precise.'

[This hadeeth could possibly be considered to be the same as b) above, but I have included it separately due to the slight difference in wording. Allah ﷻ knows best.]

The hadeeth of Ibn Abbas رضي الله عنه reported by at-Tabaraanee in 'al-Kabeer' that the Prophet ﷺ, supplicated and said,

"O Allah bestow your blessings on our Shaam and Yemen." A person from amongst the people said, "O Prophet of Allah and Iraq?" He said, "indeed there is the Horn of Satan, and the trials and tribulations will come like mounting waves, and indeed harshness/coarseness is in the east."

Al-Haythamee says: "*It's narrators are trustworthy and precise.*" (ibid.)

The Virtues of Bani Tameem

Bani Tameem constitute the majority of the inhabitants of the Najd that is in Saudi Arabia.

The hadeeth of Saheeh Bukhaaree reported by Abu Hurayra ﷺ :

"I have loved the people of the tribe of Bani Tameem, ever since I heard three things the Messenger of Allah ﷺ said about them. I heard him saying, 'these people (of the tribe of Bani Tameem) would stand firm against the Dajjal.' When the Saddaqat from that tribe came, the Messenger of Allah ﷺ said, "these are the Saddaqat (charitable gifts) of our folk." Aa'ishah ﷺ had a slave girl from that tribe, and the Prophet ﷺ said to Aa'ishah ﷺ, 'manumit her as she is a descendant of Prophet Isma'eel ﷺ.'"

[Hadeeth no. 2543, 4366 of al-Fath]

Ibn Hajr al-Asqalaanee said,

"This hadeeth also contains a clear mention of the excellence and superiority of Bani Tameem."

[Fath 5/217]

The hadeeth of Ikrimah ﷺ from one of the Companions reported in the Musnad of Imam Ahmad and in it occurs,

"Do not say of Bani Tameem anything but good, for indeed they are the severest of people in attacking the Dajjaal."

Al-Haythamee says: ***"Its narrators are those of the Saheeh."***

[Mujma 10/48 chpt: What is reported concerning Bani Tameem]

It is not strange that Bani Tameem would be the most severe against the Dajjal, because the tools required to combat him are none but a correct and firm belief and proper beneficial knowledge. Alhamdolillaah many of the scholars of Saudi are from the most noble

and skilled scholars on the face of this earth today, firmly upon the way of our noble Messenger ﷺ.

This is what Allah ﷻ has allowed me to very quickly put together. And our Lord Most High Knows best.



CHAPTER 5
FATAWA OF
SHAYKH MAHMOOD AHMAD MIRPURI

Chapter 5: Fatawa Shaykh Mahmood Ahmad Mirpuri

What is the difference between Taraweeh and Tahajjud?

Question: Chaudry AbdurRasheed writes from Slough: "Could you explain in light of the Quran and Hadith whether a person can pray Tahajjud in a night after having prayed Taraweeh and Witr? Are Tahajjud and Taraweeh two names for the same prayer? Taraweeh is prayed before going to sleep and Tahajjud is prayed after waking up from sleep. Some people say that it is permissible to pray Tahajjud after having completed Taraweeh and Witr.

Answer: In reality Taraweeh and Tahajjud are two names of the night prayer. What is prayed as Nafl in the night after waking up has been called Qiyam Al-Layl and Tahajjud and when this prayer is prayed in Ramadan before sleeping, it has been interpreted as Qiyam Ramadan or Taraweeh, so ordinarily Qiyam Al-Layl has been called Tahajjud and Qiyam Ramadan has been called Taraweeh.

From the following verse, we come to know that Tahajjud was declared obligatory upon the Prophet ﷺ:

"And from [part of] the night, pray with it (Tahajjad bihi) as additional [worship] for you"

(Bani Israil 17: 79)

Many Ahadith support the view that Tahajjud prayer is considered as Taraweeh prayer in Ramadan. It is collected in Tirmidhi, that Abu Zarr ﵁ narrates:

"We fasted Ramadan with the Messenger of Allah ﷺ and he did not lead us in qiyam at all until there were only seven days left, when he ﷺ led us in prayer until a third of the night had passed. When there were six days left, he ﷺ did not lead us in qiyaam. When there were five days left, he ﷺ led us in prayer

until half the night had passed. I said, 'O Messenger of Allah, I wish that you had continued until the end of the night.' He ﷺ said, 'If a man prays with the imaam until he finishes, it will be counted as if he prayed the whole night.' When there were four nights left, he ﷺ did not lead us in qiyaam. When there were three nights left, he ﷺ brought together his family, his wives and the people, and led us in qiyaam until we were afraid that we would miss al-falaah. I asked, 'What is al-falaah?' he ﷺ said, 'Suhoor.'' [13]

Now this Hadith clearly indicates that the Prophet ﷺ performed Qiyam for the whole night until the time of Suhoor came close, so the question arises: When did he pray Tahajjud prayer? As indeed he ﷺ spent the whole night praying Taraweeh with the noble companions رضي الله عنهم.

Another narration makes it clear that in Ramadan, the Tahajjud that the Prophet ﷺ used to pray would be performed in the form of Taraweeh. Then when Aishah رضي الله عنها was asked about the night prayer of the Prophet ﷺ, she replied that he ﷺ would not pray more than 11 Rak'at in Ramadan or other than Ramadan, so this clearly indicates that Tahajjud and Taraweeh are the same prayer and in Ramadan, it was called Taraweeh.

Also there is no sense to pray Tahajjud in Ramadan after having prayed Taraweeh with Witr, as Witr should be the last prayer of the night according to the narration of Jabir رضي الله عنه from the Prophet ﷺ:

"Whoever fears he cannot stand for prayer at the end of the night, let him perform Witr prayer in its beginning. Whoever hopes to stand for prayer at the end of the night, let him perform Witr prayer at its ending. Verily, prayer at the end of the night is witnessed, and that is better." [14]

[13] Sunan Tirmidhi v 1 N 646
Translator footnote: Shaykh Albani said after mentioning this Hadith: "An authentic Hadeeth reported by all the compilers of the Sunnah and others. It is referenced and verified in (my book) Salat ut Taraweeh (p 16-17), Saheeh Sunan Abi Dawood (1245) and Irwaa ul Ghaleel (447) (The Night Prayer in Ramadaan, p 24, English translation of "Qiyam Ramadan" translated by Isma'eel Alarcon and published by al-Ibaanah)

[14] Translation of Muslim, v 1, Kitab Salatul Musafirin, *Bab Salatul Layl wa 'Adad Rak'at Nabi ﷺ fil Layl wa Annal Witra Rak'atun wa Anna Rak'ata Salah Saheehah* p 203

Hence those who pray Tahajjud outside Ramadan, they should also pray Witr at the end. In conclusion, this prayer was Tahajjud which the Prophet ﷺ and the noble companions ﷺ prayed with fervour in Ramadan and it is Taraweeh. As for praying Tahajjud after Tarawih, there is no proof or evidence apparently for it. Yes, those who desire to pray more Nawafil, then there is no prohibition on them nor is there any set number of Rak'at for their Nawafil. But such people who wish to pray more Nafl in late night, then they should delay Witr and should not pray Witr with Taraweeh rather pray Witr after completing extra Nawafil. This is what is better"

(Fatawa Sirat e Mustaqeem p 293-296, edition Maktabah Quddusia)

Are the Prayer of Taraweeh and Prayer of Tahajjud the same prayer?

Question: Muhammad Saleem Khan Kamilpuri wrote from Bradford asking whether Tahajjud and the prayer of Taraweeh are the same or different prayers? Those who consider them as different prayers, what is their evidence?

Answer: In our times the night prayer is generally known as Taraweeh prayer but in Hadith the word "Taraweeh" is not used in any place for this prayer, rather "*Salah Ramadan*", "*Qiyam al-Layl*" or "*Qiyam Ramadan*", and Aishah ﷺ was asked about it:

***"From Abi Salamah Ibn AbdirRahman, he asked Aishah ﷺ how the prayer of the Messenger of Allah ﷺ was in Ramadan, and she replied: "He would not increase in Ramadan and in other than it from 11 Rak'at"*[15]**

This Hadith proves 2 matters:

First: the number of Rak'at of the night prayer of the Prophet ﷺ is 11

Second: Outside Ramadan, he would pray Tahajjud in 11 Rak'at.

[15] Fathul Bari v 3 Kitab At-Tahajjud p 343, Hadith N 1147

As for the issue whether the Tahajjud and Taraweeh are the same prayer or different prayers then our claim is that in Ramadan these 2 prayers were the same because Tahajjud was called Qiyam Al-Layl.

Aishah رضي الله عنها was asked about the night prayer in Ramadan and she gave the reply quoted above, Those who claim that the Prophet ﷺ would pray in Ramadan Taraweeh separately and Tahajjud separately, it is up to them to prove the the Tahajjud and Taraweeh of the Prophet ﷺ were different. They can only say that Aishah رضي الله عنها mentioned Tahajjud and Taraweeh separately but the question is: Did the Prophet ﷺ pray them separately? There is no evidence for it.

It is beneficial at this point to mention some quotes of respected Hanafi scholars. Shayh Anwar Shah Kashmiri said:

> ***"We cannot but accept that his ﷺ Taraweeh was 8 Rak'at and it is not established in any narration that he ﷺ prayed Taraweeh and Tahajjud separately in Ramadan"***[16]

Imam ibn Al-Humam Al-Hanafi wrote:

> ***"The conclusion from all of this is that the standing in Ramadan for prayer is 11 Rakah according to the Sunnah that he ﷺ did"***[17]

Among other great Hanafi scholars, we count Imam Tahawi, Allamah Ayni, Mulla Ali Qari and Shaykh Abdul Haq Dehlwi, who all accepted that the Sunnah consists of 11 Rak'ah for Taraweeh while praying more Rak'at is also permissible.

(Fatawa Sirat e Mustaqeem, p 296-298, Maktabah Quddusia)

Using toothpaste while fasting

Question: Is it permissible to use Miswak or brush (tooth paste) while fasting?

[16] Al-'Arf Ash-Shazi p 309
[17] Fath Al-Qadeer Sharh Hidayah li Ibn Al-Humam 1/407 published in Quetta

Answer: The permission of using Miswak while fasting is mentioned in Hadith and there was no distinction between a dry or wet Miswak. Hence if we can use a wet Miswak, then we can also use toothpaste, yet we should be careful that its effect does not reach the throat or the stomach

Page 301 of "Fatawa Sirat e Mustaqeem", edition MaktabahQuddusia

CHAPTER 6
THE HANBALI SCHOOL'S AQEEDAH ON ALLAH'S ﷻ ATTRIBUTES

USTADH BASSAM ZAWADI



Chapter 6: The Hanbali School's Aqeedah on Allah's ﷻ Attributes by Ustadh Bassam Zawadi

(Part 2. Part 1 was completed in the previous number. Due to the length of the article Ustadh Bassam Zawadi gave us the permission to divide his article in 2 parts. May Allah ﷻ reward him for all of his efforts)

The Escalated Division of Hanbalis – Kalam-Influenced vs. Strict Atharism

The division among Hanbalis eventually began to sharpen. A segment of Hanbalis gravitated toward *'ilmul kalam* and started adopting stances such as denying the volitional attributes of Allah. This camp has al-Qadi Abu Ya'la as its center figurehead, even though the views of this camp are not monolithic, as we will see later.

Concurrently, there continued a stream of strict Athari Hanbalis who remained committed to the aqeedah of Imam Ahmad and his earliest followers.

We will first take a look at al-Qadi and his followers, who were influenced by *'ilmul kalam*.

The Kalam-Influenced Hanbalis:

Al-Qadi Abu Ya'la (d. 458 A.H.)

Al-Qadi Abu Ya'la is a figure whose works must be approached with caution. He is arguably the first Hanbali who intended, in a very major way, to use *'ilmul kalam* to defend Hanbali theology. Given that he had no shoulders to stand on in this challenging endeavor, it was inevitable that he would fall into errors, which he himself conceded repeatedly.

A positive thing about al-Qadi was that he was always receptive to being corrected and retracting his errors, but at the same time, his

approach left serious gaping holes that resulted in severe internal inconsistencies in his method.

Al-Qadi was deemed an anthropomorphist by the Asharis for his excessive affirmation of the attributes, especially in his book *Ibtal al-Ta'weelat*.[18] Some like Ibn Taymiyyah tried to lessen the allegations against al-Qadi by stating that al-Qadi failed to distinguish between authentic and inauthentic reports, thus falling into exaggerating the affirmation of divine attributes for Allah such as teeth, arms, chest, thighs, etc., as could be seen in Al-Qadi's book *Ibtal al-Ta'weelat*.

Nevertheless, what was Al-Qadi's overall approach to *sifat*? Was he a *mufawwidh* of the meanings of the attributes, or not? Unfortunately, Al-Qadi's approach is convoluted to the point that we cannot unconditionally answer this question.

Proof Showing al-Qadi was a Mufawwidh

Al-Qadi makes statements that one could appeal to in order to demonstrate that he was a *mufawwidh*. For example:

- Al-Qadi states that the meanings of the attributes of Allah can not be known according to the Arabic language. [19]
- Al-Qadi denied that we should interpret *istiwa* to either refer to elevation or domination.[20]

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[18] Ibn Athir states in his Al-Kamil fi al-Tarikh, vol. 8, p. 209:

أتى فِيهِ بِكُلِّ عَجِيبَةٍ، وتَرْتِيبُ أبْوابِهِ يَدُلُّ عَلى التَّجْسِيمِ المَحْضِ

[19] He states in Ibtal al-Ta'weelat, p. 66:

فَصْلٌ فِي الدَّلالَةِ عَلى أنَّهُ لا يَجُوزُ الاشْتِغالُ بِتَأْوِيلِها وتَفْسِيرِها

مِن وُجُوهٍ أحَدُها: أنَّ أيِ الكِتابِ قِسْمانِ: أحَدُهُما مُحْكَمٌ تَأْوِيلُهُ تَنْزِيلُهُ يُفْهَمُ المُرادُ مِنهُ بِظاهِرِهِ. وقِسْمٌ هُوَ مُتَشابِهٌ لا يَعْلَمُ تَأْوِيلَهُ إلا اللَّهُ، ولا يُوقَفُ عَلى مَعْناهُ بِلُغَةِ العَرَبِ، بِدَلِيلِ قَوْلِهِ تَعالى: (وما يَعْلَمُ تَأْوِيلَهُ إلا اللَّهُ) وقَوْلِهِ: (والرّاسِخُونَ فِي العِلْمِ يَقُولُونَ آمَنّا بِهِ) فالواوُ هَهُنا لِلاسْتِئْنافِ ولَيْسَتْ عاطِفَةً.

كَذَلِكَ أخْبارُ الرَّسُولِ، ﷺ، جارِيَةٌ هَذا المَجْرى ومُنَزَّلَةٌ عَلى هَذا التَّنْزِيلِ...

[20] He states in Ibtal al-Ta'weelat, pp. 80-81

فروى أبُو بكر الخلال بإسناده: عن أم سلمة أنها قالت فِي قوله: (الرَّحْمَنُ عَلى العَرْشِ اسْتَوى) قالت: كيف غير معقول، والاستواء غير مجهول، والإقرار به إيمان، والجحود به كفر.

- Al-Qadi was also clearly influenced by *'ilmul kalam* when he denied that Allah literally loves.[21]

Ibn Taymiyyah on al-Qadi Abu Ya'la

Ibn Taymiyyah states that al-Qadi Abu Ya'la was contradictory in that sometimes he would resort to *ta'weel*, while at other times he would resort to *tafweedh*.[22] At the same time, he points out that al-Qadi would contradict himself when he states that he resorts to the *dhahir* meaning of the attributes yet simultaneously makes *ta'weel* of them at times.[23]

Despite this, we find Ibn Taymiyyah at times describing al-Qadi as an affirmer of Allah's attributes, despite being excessive in doing so.[24] He even described al-Qadi as **one who affirmed the meanings of the attributes.** [25]

فقد صرحت بالقول بالاستواء غير معقول، **وهذا يمنع تأويله عَلى العلو!! وعلى الاستيلاء**.

[21] He states in his Mukhtasar al-Mu'tamad, p. 218:

والمحبة لله تعالى هي الإرادة لما يفعل بنا من المنافع والنعم، لأن ذلته تعالى ووجوده لا تميل إليه النفوس، ولا تنفر عنها، بل النفوس المحدثة لا تميل إلا إلى المنافع، ولا تنفر إلا عن المضار...يبين صحة هذا أن الجمادات لما لم يوجد منها المنافع لم توصف بالمحبة.

[22] He said on vol. 7, pp. 34-35 of his Dar':

ونوع ثالث سمعوا الأحاديث، والآثار، وعظموا مذهب السلف.
وشاركوا المتكلمين الجهمية في بعض أصولهم الباقية، ولم يكن لهم من الخبرة بالقرآن والحديث والآثار، ما لأئمة السنة والحديث، لا من جهة المعرفة والتمييز بين صحيحها وضعيفها، ولا من جهة الفهم لمعانيها.

وقد ظنوا صحة بعض الأصول العقلية للنفاة الجهمية، ورأوا ما بينهما من التعارض.

وهذا حال أبي بكر بن فورك، **والقاضي أبي يعلى**، وابن عقيل وأمثالهم.

ولهذا كان هؤلاء تارة يختارون طريقة أهل التأويل، كما فعله ابن فورك وأمثاله في الكلام على مشكل الآثار.وتارة يفوضون معانيها، ويقولون: تجري على ظواهرها، كما فعله القاضي أبو يعلى وأمثاله في ذلك.

[23] He said on vol. 1, p. 16 of his Dar':

ومنهم من يقول: بل تجري علي ظاهرها، وتحمل علي ظاهرها، ومع هذا فلا يعلم تأويلها إلا الله، فيتناقضون حيث أثبتوا لها تأويلًا يخالف ظاهرها، وقالوا ـ مع هذا ـ إنها تحمل علي ظاهرها، وهذا ما أنكره ابن عقيل على شيخة القاضي أبي يعلى في كتاب ذم التأويل.

[24] He said on vol. 6, p. 52 in Majmu' al-Fatawa:

أمّا الحَنْبَلِيَّةُ فَأَبُو عَبْدِ اللَّهِ بْنُ حامِدٍ قَوِيٌّ فِي الإِثْباتِ جادٌّ فِيهِ يَنْزِعُ لِمَسائِلِ الصِّفاتِ الخَبَرِيَّةِ؛ وسَلَكَ طَرِيقَهُ صاحِبُهُ القاضِي أَبُو يَعْلى؛ **لَكِنَّهُ أَلْيَنُ مِنهُ وأَبْعَدُ عَنْ الزِّيادَةِ فِي الإِثْباتِ**.

[25] He said on vol. 6, p. 337 in Al-Fatawa al-Kubra:

In light of this, it appears that Ibn Taymiyyah did not view al-Qadi to be a pure *mufawwidh* while acknowledging al-Qadi's inconsistent methodology. He vividly highlighted that al-Qadi would affirm the *dhahir* meanings but would still claim that only Allah knows the *ta'weel*![26] Ibn Taymiyyah was not alone in pointing out this self-contradiction, as Ibnul Jawzi did the same.[27]

Ibn Taymiyyah also says that sometimes al-Qadi appears to agree that Allah's volitional attributes should be affirmed, while at other times, he negates them.[28]

Al-Qadi's Affirmation of Attributes

It is difficult to state that al-Qadi was an outright *mufawwidh* based on some statements of his. If we insist that he was a pure *mufawwidh*, then we would also be forced to state that he did *tafweedh* of attributes such as hearing and seeing since he compared them to the attributes of face and hands "whose meanings we do not comprehend."

جَمَعَ العُلَماءُ مِن أهْلِ الحَدِيثِ والفِقْهِ والكَلامِ والتَّصَوُّفِ هَذِهِ الآياتِ والأحادِيثَ، وتَكَلَّمُوا فِي **إثْباتِ مَعانِيها**، وتَقْرِيرُ صِفاتِ اللَّهِ دَلَّتْ عَلَيْها هَذِهِ النُّصُوصُ، لَمّا ابْتَدَعَتْ الجَهْمِيَّةُ جَحْدَ ذَلِكَ والتَّكْذِيبَ لَهُ، كَما فَعَلَ عَبْدُ العَزِيزِ الكِنانِيُّ، وأحْمَدُ بْنُ حَنْبَلٍ، وإسْحاقُ بْنُ راهْوَيْهِ، وكَما فَعَلَ عُثْمانُ بْنُ سَعِيدٍ الدّارِمِيُّ ومُحَمَّدُ بْنُ إسْحاقَ بْنِ خُزَيْمَةَ، وأبُو عَبْدِ اللَّهِ بْنُ حامِدٍ، **والقاضِي أبُو يَعْلى**

[26] He said on vol. 17, p. 413 in *Majmu' al-Fatawa*:

فَجاءَ بَعْدَهُمْ قَوْمٌ انْتَسَبُوا إلى السُّنَّةِ بِغَيْرِ خِبْرَةٍ تامَّةٍ بِها...يَقُولُونَ النُّصُوصُ تَجْرِي عَلى ظَواهِرِها **وَلا يَزِيدُونَ عَلى المَعْنى الظّاهِرِ** مِنها ولِهَذا يُبْطِلُونَ كُلَّ تَأْوِيلٍ يُخالِفُ الظّاهِرَ **ويُقِرُّونَ المَعْنى الظّاهِرَ** ويَقُولُونَ مَعَ هَذا إنّ لَهُ تَأْوِيلًا لا يَعْلَمُهُ إلّا اللَّهُ والتَّأْوِيلُ عِنْدَهُمْ ما يُناقِضُ الظّاهِرَ فَكَيْفَ يَكُونُ لَهُ تَأْوِيلٌ يُخالِفُ الظّاهِرَ **وقَدْ قَرَّرَ مَعْناهُ الظّاهِرَ**

[27] He says on pp. 9-10 of his *Daf' Shubah al-Tashbeeh:*

قالوا هذه الأحاديث من المتشابه الذي لا يعلمه إلا الله تعالى. ثم قالوا نحملها على ظواهرها.

فواعجبا! لا يعلمه إلا الله تعالى أي ظاهر له، وهل ظاهر الاستواء إلا القعود؟ وظاهر النزول إلا الانتقال؟

[28] He said on vol. 1, p. 19 of his *Dar'*:

وإن كان في كلام القاضي ما يوافق هذه تارة وهذا تارة.

[29] But surely, no one would say that al-Qadi had no idea about the meaning of the divine attributes of seeing and hearing.

There are several indications in Al-Qadi's works demonstrating that he affirmed the attributes in a manner that indicates that he is not a full-fledged *mufawwidh*:

- ❖ al-Qadi affirmed that we should take the *nusus* on Allah's fingers based on their *dhahir* by believing that they are interlinked with Allah's Essence, and he also believed that we could point to our fingers in order to emphasize the literalness of this affirmation. He also does so by appealing to traditions from Imam Ahmad, who did the same.[30]
- ❖ al-Qadi interpreted some of the attributes. For instance, he had no issues affirming jealousy for Allah since, according to al-Qadi, jealousy entails hating something, and Allah having hatred is already established.[31] This demonstrates that al-Qadi, at the very

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[29] He said on p. 287 of his Ibtal al-Ta'weelat:

بل نثبت ذَلِكَ صفة، كما أثبتنا صفة الوجه واليدين **والسمع والبصر، وإن لم نعقل معناه**

[30] He said on p. 369-370 of his *Ibtal al-Ta'weelat*:

إعلم أنه غير ممتنع حمل الخبر عَلى ظاهره، وأن الإصبع صفة ترجع إلى الذات، وأنه تجوز الإشارة فيها بيده

٣٠٦ ـ نص عَلَيْهِ أحمد فِي رواية أبِي طالب: سئل أبُو عبد اللَّه عَن حديث الحبر: «يضع السموات عَلى إصبع، والأرضين عَلى إصبع، والجبال عَلى إصبع» يقول إلا شار بيده هكذا، أي يشير، فَقالَ أبُو عبد اللَّه: رأيت يَحْيى يحدث بهذا الحديث ويضع إصبعا إصبعا، ووضع أبُو عبد اللَّه الإبهام عَلى إصبعه الرابعة، من أسفل إلى فوق عَلى رأس كل إصبع. " فقد نص عَلى ذلك

٣٠٧ ـ وذَكَرَ هبة بْن منصور الطبري فِي كتاب السنة، فَقالَ: سمعت أبا محمد الحسن بْن عثمان بْن جابر، قالَ سمعت أبا نصر أحمد بْن يعقوب بْن زاذان قالَ: بلغني أن أحمد بْن حنبل قرأ عَلَيْهِ رجل: (وما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ والأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ القِيامَةِ والسَّمَواتُ مَطْوِيّاتٌ بِيَمِينِهِ) ثُمَّ أومى بيده، فَقالَ أحمد: قطعها اللَّه وحرد وقام.

[31] He said on p. 198 of his *Ibtal al-Ta'weelat*:

أما الغيرة فغير ممتنع إطلاقها عليه سُبْحانَهُ، لأنه ليس فِي ذَلِكَ ما يحيل صفاته ولا يخرجها عما تستحقه،ء لأن الغيرة هي الكراهية للشيء، وذلك جائز فِي صفاته قالَ تَعالى: (ولَكِنْ كَرِهَ اللَّهُ انْبِعاثَهُمْ)

least, knew the meaning of hatred when ascribed to Allah. He refuted those who interpreted jealousy with a different meaning. [32]

Also, al-Qadi equated in meaning between the two synonyms for Allah's coming (*jaa'a* in Surah 89:22 and *ya'teehim* in Surah 2:210)[33], which, once again, highlights that he knew the meaning of each word in order for him to have been able to equate them with each other.

- ❖ al-Qadi tried to argue that the one who came down closer (*tadalla*) in Surah 53:8 is Allah Himself. To further bolster his case, he appealed to Allah's coming in Surah 89:22 and 2:210, in addition to the hadeeth on Allah's descent, to demonstrate that this is something that Allah does.[34] All this is explicit proof that al-Qadi knew the meaning of these terms; otherwise, it would have been senseless and baseless for him to appeal to words in separate ayahs whose meaning he did not know to support his argument! Clearly, he saw a common factor present in these different terms that helped him build his argument.

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[32] He said on p. 199 of his Ibtal al-Ta'weelat:

قيل: هَذا يؤكد ما ذهبنا إليه لأنه إذا كان معناها الزجر وذلك مما يجوز عَلى الله سُبْحانَهُ لم يمتنع

من إطلاق لفظ يتضمن ذَلِكَ، وعلى أن الخبر يقتضي أن تكون الغيرة علة فِي الزجر بقوله: «ولهذا حرم» يعني لأجل هَذِهِ الغيرة حرم، وعلى ما قالوه لا يقتضي أن تكون الغيرة علة فِي الزجر، بل يكون الزجر نفسه علة لنفسه وهذا لا يصح

[33] He said on p. 310 of his *Ibtal al-Ta'weelat:*

فقد صرح أحْمَد بالقول إن العرش لا يخلوا منه، وهكذا القول عندنا فِي قوله: (وجاءَ رَبُّكَ والمَلَكُ) والمراد به مجيء ذاته لا عَلى وجه الانتقال.

وكذلك قوله: (هَلْ يَنْظُرُونَ إلا أنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الغَمامِ) المراد به مجيء ذاته، لا عَلى وجه الانتقال.

[34] He said on pp. 149-150 of his *Ibtal al-Ta'weelat*:

قوله تَعالى: (ثُمَّ دَنا فَتَدَلّى) هل الكناية فِي التدلي عن الله سُبْحانَهُ أم عن جبريل؟ فذكر أبُو بكر فِي كتاب التفسير فِي هَذِهِ الآية قولين: أحدهما: أنه جبريل عن مجاهد والحسن فِي رواية>

١١١ ـ والثاني: أنه الله سُبْحانَهُ، حكاه عن ابن عباس وعطاء وعكرمة والحسن، واختار هَذا القول، والوجه فيه: أن رؤيته لجبريل قد سبقت مرارا لا تحصى، فلا فائدة فِي إثباتها فِي تِلْكَ الليلة، إذ كان المقصود بذلك حصول الفضيلة له وعلو المنزلة، ولأنه قالَ تَعالى: (فَأوْحى إلى عَبْدِهِ ما أوْحى) والوحي إنما يكون من الله تَعالى فقوله: "فأوحى" كناية عمن تقدم ذكره وهو المتدلي، **فعلم أن المتدلي هو الذي يوحي وهو الله تَعالى، وقد شهد الكتاب والسنة لما قاله أبُو بكر قالَ تَعالى: (وجاءَ رَبُّكَ) وقوله (هَلْ يَنْظُرُونَ إلا أنْ يَأْتِيَهُمُ اللَّهُ فِى ظُلَلٍ مِنَ الغَمام) وبقول النبى، ﷺ: «ينزل الله، تَبارَكَ وتَعالى، إلى سماء الدنيا»**

- ❖ al-Qadi affirmed that Allah has two eyes. Other than appealing to the relevant Qur'anic verses (11:37 & 54:14), he also appealed to the hadeeth where the Prophet ﷺ said that Allah is not one-eyed like the dajjal.[35] Thus, from Al-Qadi's point of view, this hadeeth proves that Allah's perfection demands that He has two eyes even though it did not explicitly state so. This shows that al-Qadi understood the common factor involved in the eye ascribed to the dajjal and eyes ascribed to Allah, despite negating Allah's eyes being organs like ours.
- ❖ al-Qadi recognized the validity of interpreting *istiwa* as sitting.[36]
- ❖ al-Qadi took the hadeeth whose authenticity is disputed, "I saw my Lord in the image of a beardless young man," literally, and affirmed that even these are attributes for Allah. Despite going overboard in his affirmation, al-Qadi adamantly defended his stance. [37]

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[35] He said on p. 392 of his *Ibtal al-Ta'weelat*:
اعلم أنَّهُ غير ممتنع حمل الخبر عَلى ظاهره، فِي إثبات (عينين) هما صفتان زائدتان عَلى البصر والرؤية، ليستا بجارحتين، والوجه فِي ذلك أن اللَّه تَعالى وصف نفسه بذلك بقوله تَعالى: (تَجْرِي بِأَعْيُنِنا) وقالَ تَعالى: (ولِتُصْنَعَ عَلى عَيْنِي) وقالَ: (واصْنَعِ الفُلْكَ بِأَعْيُنِنا) (واصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنا) وقول النبي ﷺ: «الدجال أعور وإن ربكم ليس بأعور

[36] He said on p. 174 of his *Ibtal al-Ta'weelat*:

وهذا غير ممتنع كما لم يمتنع وصفه بالجلوس عَلى العرش، وكما روي فِي تفسير قوله: (عَسى أنْ يَبْعَثَكَ رَبُّكَ مَقامًا مَحْمُودًا) قالَ: يقعده عَلى العرش.

And he said on p. 585 of his *Ibtal al-Ta'weelat*:

(ولا يمتنع أيضًا أن يحصل للكرسي أطيط بجلوس ذاته عليه، لا على وجه الاعتماد والمماسة وثقل الجثة).

[37] He said on pp. 175-176 of his Ibtal al-Ta'weelat:

فإن قيل: فهذه الأخبار منام، والشيء قد يرى فِي المنام عَلى خلاف ما هو به، قيل:

هَذا غلط لوجوه: أحدها: أن النبي، ﷺ، قصد بذلك بيان كرامته من ربه وقرب منزلته منه، فإذا حمل عَلى خلاف ما أخبر زال المقصود، ولأن ما يخبر به شرع فهو معصوم فيه وصفات الله عز وجل، شرع اعتقادها، وإذا كان معصوما استوى فيه المنام واليقظة، لأن رؤية الأنبياء تجري مجرى الوحي

... فإن قيل: هَذِهِ الصفات لا تليق بصفات الله سُبْحانَهُ لأنها من صفات المخلوقين المحدثين قيل: هَذا غلط، لأن مثل هَذا موجود فِي إثبات الوجه واليدين والعين

- ❖ al-Qadi cites Muqatil b. Sulayman, who is deemed to be a controversial anthropomorphist by many, as affirming a right shin for Allah.[38]

Al-Qadi's Inconsistencies and Retractions

At one point, al-Qadi agreed with the Asharis that creation, when ascribed as an act to Allah, actually equates to the created entity itself.[39] This is because the act of creation is temporal, something scholars of kalam wish to negate for Allah. Thus, they do not affirm that Allah performs an actual act of creating per se.[40] Yet, al-Qadi retracted this stance later in his book 'Uyun al-Masa'il and affirmed that creation is an actual act of Allah.[41]

When it comes to volitional attributes, it appears that al-Qadi negates these for Allah because he does not affirm temporal acts for Him.[42] Nevertheless, al-Qadi elsewhere appears to say the exact opposite

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[38] He said on p. 193 of his Ibtal al-Ta'weelat:

وأخرج إلى أبُو القسم، قالَ: نا أبُو الحسين علي بن مُحَمَّد بن عبد الله بن بشران، نا عثمان بن أحْمَد بن عبد الله بن السماك، قالَ: نا عبد الله بن ثابت، قالَ: حَدَّثَنِي أبِي، قالَ: حَدَّثَنِي الهذيل بن حبيب الدنداني، قالَ: قالَ مقاتل بن سُلَيْمان: قالَ عبد الله بن مسعود فِي قوله، □: (يَوْمَ يُكْشَفُ عَنْ ساقٍ) يعني عن ساقه اليمين فيضيء من نور ساقه الأرض، فذلك قوله: (وأشْرَقَتِ الأرْضُ بِنُورِ رَبِّها)، يعني نور ساقه اليمين

[39] He said on p. 132 of his al-Mu'tamad fi Usul al-Din:

والمخلوق مخلوق لا بخلق، **والخلق هو المخلوق**، خلافا لأبي الهذيل والكرامية في قولهم: المخلوق خلق بخلق

[40] This is despite the fact that Imam al-Bukhari attributes such an opinion to the Jahmiyyah and affirms that the stance of the scholars is that creation is an actual act performed by Allah. He said on page 213 of his Khalq Af'al al-'Ibad:

وقالتِ الجَهْمِيَّةُ: الفِعْلُ والمَفْعولُ واحِدٌ، لذلكَ قالُوا: لَكِنْ مَخْلُوقٌ، وقالَ أهْلُ العِلْمِ: التَّخْلِيقُ فِعْلُ اللَّهِ،

[41] Ibn Taymiyyah reported this in vol. 6, pp. 270-271 in Majmu' al-Fatawa:

قالَ القاضِي فِي عُيُونِ المَسائِلِ: مَسْألَةٌ **والخَلْقُ غَيْرُ المَخْلُوقِ فالخَلْقُ صِفَةٌ قائِمَةٌ بِذاتِهِ** والمَخْلُوقُ هُوَ المَوْجُودُ المُخْتَرِعُ لا يَقُومُ بِذاتِهِ

[42] He said in his Ibtal al-Ta'weelat:

واعلم أنا وإن أثبتنا الحروف والأصوات فلا نقول إن الله يتكلم كلاما بعد كلام لأن ذلك **يوجب حدث الكلام الثانى**

He also said in his al-Mu'tamad fi Usul al-Din, p. 55:

والاستواء من صفات الذات، موصوف بها فيما لم يزل، وهذا قساس قول أصحابنا، لأنهم قالوا: خالق ورازق ومحيي ومميت، موصوف بها فيما لم يزل.

He also said in his Ibtal al-Ta'weelat:

and states that attributes related to action, such as *istiwa*, descent, etc., could be renewed depending on changing circumstances[43], which implies temporality.

When it comes to affirming a direction for Allah, al-Qadi states that despite mentioning in several places in his book that one should not affirm a direction for Allah, he still believes that the correct opinion is that it is permissible to do so![44]

There are other matters where al-Qadi appeared to retract from his stance, such as whether to affirm a limit (hadd) for Allah, the first obligation for a *mukallaf* (accountable person) is, etc., but we will not discuss them here.

إن الرحمة والغضب من صفات ذاته..فعلى هذا لم يزل غضبان مريدا تعذيب من علم أنه يعذبه بعقوبته في النار من الكافرين، ولم يزل راحما مريدا تنعيم من علم أنه ينعمه بكرامته في الجنة من المؤمنين.

[43] He said on pp. 696-698 of his Ibtal al-Ta'weelat:

والصفات المتعلقة بالفعل نحو الإستواء على العرش، والنزول إلى السماء، والمجيء في ظلال من الغمام، ووضع القدم في النار، ووضع السموات على إصبع، والغضب والرضا، والضحك، والخلق والرزق، إلى أمثال ذلك، لا يمتنع أن نقول إنها صفات ذات، **تتجدد له بتجدد أسبابها** ...

هو موصوف بالإدراك فيما لم يزل، ولا نقول هو مدرك فيما لم يزل، لأنه لو كان مدركا فيما لم يزل اقتضى وجود مدرك فيما لم يزل، ولا يجوز لأنه يفضي إلى القول بقدم الأشياء...

ولا تقول هو مستوى فيما لم يزل، وهو جائي فيما لم يزل، لأنه يفضي إلى قدم العرش، وقدم السماء.

[44] He said on pp. 595-596 of his Ibtal al-Ta'weelat:

فإذا أثبت أنه على العرش، والعرش في جهة، وهو على عرشه، **وقد منعنا في كتابنا هذا في غير موضع إطلاق الجهة عليه، والصواب جواز القول بذلك؛** لأن أحمد قد أثبت هذه الصفة التي هي الاستواء على العرش، وأثبت أنه في السماء، وكل من أثبت هذا أثبت الجهة، وهم أصحاب ابن كرام، وابن منده الأصبهاني المحدث.

والدلالة عليه: أن العرش في جهة بلا خلاف، وقد ثبت بنص القرآن أنه مستو عليه، فاقتضى أنه في جهة.

ولأن كل عاقل من مسلم أو كافر، إذا دعا فإنما يرفع يديه ووجهه إلى نحو السماء، وفي هذا كفاية.

ولأن من نفى الجهة من المعتزلة والأشعرية يقول: ليس هو في جهة، ولا خارجا منها، وقائل هذا بمثابة من قال بإثبات موجود غيره، ولا يكون وجود أحدهما قبل وجود الآخر ولا بعده!

ولأن العوام لا يفرقون بين قول القائل: طلبته فلم أجده في موضع ما، وبين قوله: طلبته فإذا هو معدوم.

وقد احتج ابن منده على إثبات الجهة، بأنه لما نطق القرآن بأن الله تعالى على العرش، وأنه في السماء، وجاءت السنة بمثل ذلك، وبأن الجنة مسكنه، وأنه في ذلك، وهذه الأشياء أمكنة في أنفسها، **فدل على أنه في مكان.**

Why Did al-Qadi Err Greatly on These Matters?

Al-Qadi had a noble cause, namely to defend the Athari school against rational objections from scholars of *kalam*. He played a significant role in defending the Hanbali school, and he is a giant in the sphere of *fiqh*. Nevertheless, his attempts to use *kalam* to defend Athari beliefs had many shortcomings, especially since there were no serious prior efforts he could build upon. [45] He was influenced into *kalam* by Abu Muhammad b. Al-Labban, the student of the Ashari scholar, al-Baqillani, whom he used to learn from at his home. [46]

Moreover, al-Qadi was not as strong in the hadeeth sciences and, as a result, relied on inauthentic ahadeeth for some of his opinions. [47]

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[45] One example of an egregious theological mistake that Al-Qadi made, and in turn influenced a few other Hanbalis such as Ibn al-Zaghouni and others to adopt a similar stance, is when Al-Qadi affirmed that some of the human recitations of the Qur'an are eternal (*qadeem*)! See: 'Alaa Hassan Ismail, *Dirasat al-Sifat al-Ilahiyyah fi al-Awriqa al-Hanbaliyyah*, pp. 168-176.

[46] Ibn Asakir states in his *Tabyin Kadhb al-Muftari*, p. 262:

وسمعت بِبَغْدادَ من يَحْكِي أن أبا يعلي بن الفراء وأبا مُحَمَّد التَّمِيمِي شَيْخي الحَنابِلَة كانا يقرآن على أبِي مُحَمَّد بن اللبان الأُصُول فِي داره

Al-Sijizzi talks about how Ibn al-Labban authored a book distorting the teachings of Imam Ahmad. This may very well explain how al-Qadi was influenced to do the same with some of Imam Ahmad's teachings. Al-Sijizzi says in his *al-Radd 'ala man Ankara al-Harf wal-Sawt*, pp. 357-358:

فلقد وقفت على رسالة عملها رجل من أهل أصبهان يعرف بابن اللبان٣ وهو حي بعد فيما بلغني، وسماها ((بشرح مقالة الإمام الأوحد أبي عبد الله أحمد بن محمد بن حنبل)) وذكر فيها مذهب الأشعري المخالف لأحمد (أعطى) منها نسخا إلى جماعة يطوفون بها في البلاد، ويقولون هذا إمام من أئمة (أصحاب) أحمد رحمة الله عليه، قد شرح مقالته ليكتبها العوام ويظنوا صدق الناقل فيقعوا في الضلالة. وأُخرج هذا الرجل من بغداد بهذا السبب وعاد إلى أصبهان، وهو من أصحاب أبي بكر بن الباقلاني.

[47] Imam adh-Dhahabi states in his *Tarikh al-Islam*, vol. 30, p. 323:

لم يكُن للقاضي أبي يَعْلى خِبرَةٌ بعلل الحديث ولا برجاله، فاحتجَّ بأحاديث كثيرة واهية في الأصول والفُروع لعدم بصره بالأَسانيد والرِّجال.

Adh-Dhahabi also states on vol. 18, p. 90 of his *Siyar 'Alam an-Nubala*:

وجَمَعَ كِتاب (إبطال تَأْويل الصِّفات) فَقامُوا عَلَيْهِ لما فِيهِ مِنَ الواهِي والمَوْضُوع،

Abul Faraj al-Shirazi (d. 486 A.H.)

Al-Shirazi does deny Allah's volitional attributes and affirms that Allah spoke the Qur'an from pre-eternity; however, he appears to agree with the bulk of Atharis in affirming the meanings of attributes.

In his *Al-Tabsira fi-Usul al-Din*, ed. Al-Sim'ani, we observe the following:

- ❖ **On page 95**, he states that having similar names does not entail similarity in essence and modality. He gives the example of how Allah and human beings being alive and existent does not entail a shared modality and essence. No one would say that Al-Shirazi was making *tafweedh* of the meaning of "life" and "existence" here for Allah, and thus al-Shirazi's methodology for the remainder of the attributes becomes clear to us.

- ❖ **On page 130** and subsequent pages, he clarifies that we know the meaning of *istiwa*.

- ❖ **On pages 147-148**, he makes it clear that the Sifaat are *mutashabih* in the sense that we do not know their modality (*kayfiyyah*) and essence, not basic core meaning.

In his *Juz' fihi Imtihan al-Sunni min al-Bid'i*, ed. Al-Muqrin, we see:

- ❖ **On page 226**, he clearly knows the meaning of "anger" (*ghadab*) ascribed to Allah since he appealed to its synonym in 43:55 to prove that anger should be affirmed as an attribute. He would not have appealed to its synonym if he did not know the meaning of *ghadab* to begin with when ascribed to Allah.

- ❖ **On the same page**, al-Shirazi affirms pleasure (*rida*) for Allah. He cites the hadeeth "My Mercy overcomes my wrath" as proof of it. If al-Shirazi had no idea what pleasure meant when ascribed to Allah, he would not have appealed to a hadeeth affirming Allah's

mercy as proof for it. This entails that al-Shirazi must have known the basic core meanings of pleasure and mercy as divine attributes in order for him to have argued for the affirmation of Allah's pleasure based on Allah's mercy. This would be impossible if he were a *mufawwidh*.

Ibn Aqeel (d. 513 A.H.)

Ibn Aqeel was influenced for a certain stage of his life by Mu'tazilite kalam. He described the passages on *sifat as mutashabih* and would either take the Mut'azilite stance of negating them or resorting to *tafweedh*.[48] He eventually repented before al-Sharif Abi Ja'far (470 A.H.), a leading Hanbali authority of his time and other Hanbalis. Despite this, Ibn Rajab al-Hanbali (d. 795 A.H.) states that some of that negative influence remained with him until he died.[49] On the other hand, Ibn Taymiyyah states that he eventually adopted the stance of the "pure Sunnah"[50] and that Ibn Aqeel settled on his stance in his later book, *al-Irshad*, where he affirms the divine attributes, though at times excessively. [51]

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[48] Ibn Aqeel states in his *al-Wadih fi Usul al-Fiqh*, vol. 1, p. 168:

لم يُوضَعْ لشيءِ مُعَيَّنِ، فضلاً عن شيئيْنِ، فإذا لم يُوضَعْ لشيءٍ واحدٍ، فكيف يَتَرَددُ بين الشيئَيْنِ؟

فأما التَرددُ في الوَجْهِ: فقد يُعَبَّرُ به عن الأولِ، كقوله: (وجْهَ النَّهارِ) [آل عمران ٧٢]،وبانَ انه أرادَ به الأولَ من قولِه: (واكْفُرُوا آخِرَهُ) [آل عمران ٧٢]، وقد يُعبَّرُ به عن خِيارِ الشيءِ وأجْوَدِهِ، كوجهِ الثوْبِ، ووجهِ الحائطِ... والغَضبِ: بين غَليانِ دم القلبِ طَلَبًا للانتقامِ، وبينَ التَعذيبِ والانتقامِ الذي يدل على غَضَب من يَصدرُ عنه من الخَلْقِ.

وعلى هذا الاشتباهِ جميعُ ما يَجيءُ من الأوصافِ، فقامت دَلاَلَةُ العَقْلِ والنصَ على نَفْي مالا يليقُ به مما هو وصفُ الأجسامِ المُحْدَثَةِ، وهو الأوَّلِيَّةُ والتَّخْطِيطُ والجارحةُ، **ولم يَبْقَ إلا أحَدُ مَذهبَيْنِ: وهو نَفْسُ الذاتِ، فيكونُ معناهُ: ويَبْقى رَبُّكَ، وكذلك قولُه: (وكُلُّ شَيْءٍ هالِكٌ إلّا وجْهَهُ) [القصص ٨٨] والمرادُ به: إلاَ هُو (١) أو قول أصحابنا بالوقوفِ عن التفسير والتأويل (٢)**

[49] He states in vol. 1, p. 322 of his Dhayl Tabaqat al-Hanabila:

وذلك أن أصحابنا كانوا ينقمون على ابن عقيل تردده إلى ابن الوليد، وابن التبان شيخي المعتزلة. وكان يقرأ عليهما في السر علم الكلام، ويظهر منه في بعض الأحيان نوع انحراف عن السنة، وتأول لبعض الصفات، **ولم يزل فيه بعض ذلك إلى أن مات** .

[50] He states in Majmu' al-Fatawa, vol. 4, p. 164:

ابْنَ عَقِيلٍ الغالِبُ عَلَيْهِ إذا خَرَجَ عَنْ السُّنَّةِ أنْ يَمِيلَ إلى التَّجَهُّمِ والِاعْتِزالِ فِي أوَّلِ أمْرِهِ؛ بِخِلافِ آخِرِ ما كانَ عَلَيْهِ. **فَقَدْ خَرَجَ إلى السُّنَّةِ المَحْضَةِ**.

[51] Ibn Taymiyyah states in Majmu' al-Fatawa, vol. 6, p. 54:

Ibn Aqeel also appears to have eventually affirmed Allah's volitional attributes by affirming *istiwa* as an attribute that occurred temporally after the creation of the heavens, same with Allah's descent.[52] Similarly, he affirmed that Allah's speech is connected to His will to speak at different times. [53]

Ibn Al-Zaghouni (d. 527 A.H.)

Despite denying Allah's volitional attributes, Ibn Al-Zaghouni was not a *mufawwidh* and affirmed the meanings of divine attributes. At times, he was even excessive in doing so, going as far as explicitly affirming a place and direction for Allah.[54]

Al-Zaghouni also appeals to the Arabic language and what is customarily known in the discourse of Arabs to prove that "hands" for Allah must be attributed to His essence.[55] He stresses that this is the

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فابْنُ عَقِيلٍ إنّما وقَعَ فِي كَلامِهِ المادَّةُ المُعْتَزِلِيَّةُ بِسَبَبِ شَيْخِهِ أبِي عَلِيٍّ بْنِ الوَلِيدِ وأبِي القاسِمِ بْنِ التَّبّانِ المعتزليين؛ ولِهَذا لَهُ فِي كِتابِهِ «إثْباتِ التَّنْزِيهِ» وفِي غَيْرِهِ كَلامٌ يُضاهِي كَلامَ المريسي ونَحْوِهِ **لَكِنْ لَهُ فِي الإثْباتِ كَلامٌ __كَثِيرٌ حَسَنٌ وعَلَيْه اسْتَقَرَّ أمْرُهُ فِي كتاب «الإرْشاد» مَعَ أنَّهُ قَدْ يَزِيدُ فِي الإثْبات__**

[52] Ibn Aqeel states in al-Irshad, pp. 161-162:

وكذلك قولهم: مستو على عرشه، معلوم أنه لا يجوز منه دعوى القدم؛ **__لأنه سبحانه أخبر بحدث هذه الصفة...فصفة الاستواء على العرش حدثت بعد خلق السماوات__**، لا يجوز غير ذلك بظاهر العقل ونص القرآن، لأنه لو كان لم يزل سبحانه مستويا كان إخباره بأنه استوى بعد خلقها إخبارا على سبيل المحال تعالى عن ذلك، فكان يفضي إلى قدم المستوى عليه وهو العرش، وثبت بإجماع الأمة حدث العرش...إلى أن قال: قولنا: ينزل إلى السماء الدنيا وما أشبه **__ذلك كان بعد أن لم يكن، والدلالة على أنها صفة تجددت أنه قال: في كل ليلة،__** ولا يحسن أن يقال: إنه في الأزل نازل

[53] He states in his *al-Radd 'ala al-Asha'ira*, ed. Makdisi, p. 76:

فإن قيل: إن المانع من أن يكون كلام الله تعالى بحروف هو أن الثاني من الحروف متأخر والأول متقدم والقديم لا **__يجوز أن يسبق بعضه بعضا__** فثبت أن الحروف مخلوقة لأنها مترتبة في الوجود، قيل: هذا يبطل عليكم بقول الله سبحانه لآدم ولعيسى: ((كن))، **__ومعلوم أن آدم خلق قبل عيسى،__** فإن قيل: إنما قال لآدم ولعيسى: ((كن)) في الأزل بقدم الوجود لآدم قبل عيسى، ولم يتقدم القول بعضه على بعض!

__قيل: هذا باطل؛__ لقوله تعالى: ((إنما قولنا لشيء إذا أردناه أن نقول له كم فيكون)) ولا يخلو أن يكون جميع ما في الدارين شيئا واحدا، أو أشياء كثيرة، فإن كان شيئا واحدا، فإن دليل الشرع والعقل يمنع ذلك، ويثبت أن جميع ما في الدارين أشياء عدة، وكل شيء منها قال الله له: ((كن))، **__ولا بد أن يخلق شيئا بعد شيء__**!! فيكون ((كن)) - الذي يقول لكل شيء – منفردا من القول للشيء الآخر، وذلك يمتنع في حالة واحدة وساعة واحدة.

[54] He states in his *al-Idah fi Usul al-Din*, ed. Mahmud, p. 334:

ومما يقوي هذا ويحققه أن تعدي (استوى) بحرف (على)، إما يراد به المكان والجهة أو القهر والغلبة على ما بينا، ومحال أن يراد بقوله: ((ثم استوى على العرش)) القهر والغلبة من جهة أن المغالب ما عز في نفسه، وصعب في تمنعه، والعرش بالإضافة إلى الباري جلت قدرته لا غلبة له ولا قوة، لأنه صنعه ومفعوله، فإضافة الغلبة والقهر إليه بعيد أن يضاف إليه، **__فبقي أنه أراد الجهة والمكان لا غير.__**

[55] He states in his *al-Idah*, p. 284:

والدلالة على كونهما-يعني اليدين- صفتين يزيدان على النعمة وعلى القدرة أنا **__نقول : القرآن نزل بلغة العرب، واليد المطلقة في لغة العرب وفي معارفهم وعاداتهم المراد بها إثبات صفة ذاتية للموصوف__**، لها خصائص فيما يقصد بها، وهي حقيقية في ذلك

method of determining what the *dhahir*[56] and *haqeeqi* (real) meanings are.[57]

Al-Zaghouni even criticizes the Ash'aris for making *tafweedh* of *istiwa*[58] while being perfectly comfortable affirming it based on its *dhahir* and confirming its implications (according to him) of ascribing Allah with the direction of elevation (*jihat al-'uluww*). [59]

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[56] He states in his *al-Idah*, p. 281:

الظاهر ما كان متلقى من اللفظ عن طريق المقتضى، وذلك مما يتداوله أهل الخطاب بينهم، حتى ينصرف مطلقه عند الخطاب إلى ذلك عند من له أدنى ذوق ومعرفة بالخطاب العربي واللغة العربية.

And on page 288:

قلنا: قد أبطلنا وجه الحاجة إلى التأويل، إذ الوجه الموجب اعتراض سبب مانع من إثبات الكلام على أصله وحقيقته، **وما يبدر إليه الفهم والتعارف في عادة أهل الخطاب.**

[57] He states in his *al-Idah*, p. 414:

الأصل في كلام العرب الحقيقة والمجاز عارض بسبب. فلا ينتقل عن الأصل ما أمكن المقام على الحقيقة. ووجه الحقيقة فيه أنه في بيانه على صورة المصدر والمصادر لا تقع إلا على سبيل الحقيقة؛ لأن المصادر أسماء الأفعال كما أن الأسماء أسماء.

[58] He states in his *al-Idah*, p. 299:

وذهبت المعتزلة والأشعرية إلى أن لفظة الاستواء لا يحمل على ظاهره؛ لأنه يؤدي إلى إثبات الجهة، ويُسألأ عنه بأين الدالة على الجهة والمكان، وتأولوه بالاستيلاء، **وقد كانت طائفة من الأشعرية يثبتون لفظه (!) ، ويمتنعون من تأويله، ولا يثبتون مقتضاه !!** فأما اللفظ فلا سبيل إلى دفعه، لأنه ثابت في القرآن، وأما حمله على ظاهره فممكن.

Some allude to another statement made by al-Zaghouni in his *Idah* where he states that the "direction" assigned to Allah does not entail Him being in a place where He would be encompassed:

وامتنع كثير من أصحابنا أن يطلقوا القول أنه في جهة لأن لفظة في تقتضي الظرفية والبارئ تعالى منزه عما يوجب له الظرفية، وقد أجاز قوم من أصحابنا أن يقولوا إن البارئ في جهة .. إلا أنهم أثبتوا ذلك لفظا فأما معنى بمعنى أنها جهة محيطة توجب إحاطة الظرف بالمظروف فامتنعوا عن ذلك

Of course, Ibn Taymiyyah would not disagree with this. We read in *Majmu' al-Fatawa*, vol. 5, pp. 264-265:

أمّا قَوْلُ القائِلِ: يُطْلَبُ مِنهُ أنْ يَعْتَقِدَ نَفْيَ **الجِهَةِ** عَنْ اللَّهِ والتَّحَيُّزِ: فَلَيْسَ فِي كَلامِي إثْباتُ هَذا اللَّفْظِ لِأنَّ إطْلاقَ هَذا اللَّفْظِ نَفْيًا بِدْعَةٌ وأنا لَمْ أقُلْ إلّا ما جاءَ بِهِ الكِتابُ والسُّنَّةُ واتَّفَقَ عَلَيْهِ الأُمَّةُ. فَإنْ أرادَ قائِلُ هَذا القَوْلِ: أنَّهُ لَيْسَ فَوْقَ السَّمَواتِ رَبٌّ ولا فَوْقَ العَرْشِ إلَهٌ وأنَّ مُحَمَّدًا لَمْ يُعْرَجْ بِهِ إلى رَبِّهِ وما فَوْقَ العالَمِ إلّا العَدَمُ المَحْضُ؛ فَهَذا باطِلٌ مُخالِفٌ لِإجْماعِ سَلَفِ الأُمَّةِ.

وإنْ أرادَ بِذَلِكَ أنَّ اللَّهَ لا تُحِيطُ بِهِ مَخْلُوقاتُهُ ولا يَكُونُ فِي جَوْفِ المَوْجُوداتِ فَهَذا مَذْكُورٌ مُصَرَّحٌ بِهِ فِي كَلامِي؛ فَإنِّي قائِلُهُ فَما الفائِدَةُ فِي تَجْدِيدِهِ؟

[59] Refer back to page 299 and read it all.

Some allude to a statement made by Ibn Taymiyyah where he states that Ibn al-Zaghouni made *tafweedh* of the meaning of *istiwa*[60]; however, Ibn Taymiyyah does not provide the precise statement made by Ibn al-Zaghouni that he has in mind here. Moreover, as we just saw from Ibn al-Zaghouni's own work, he condemns the Ash'aris for not affirming a meaning for istiwa, and he also knows enough of the meaning to the point of contending that it connotes a direction of elevation for Allah.

However, it is plausible that what Ibn Taymiyyah has in mind here is that Ibn al-Zaghouni, just like al-Qadi Abu Ya'la, made *tafweedh* of *istiwa* in a manner that only negated it being a temporal act, as could be inferred by another related statement Ibn Taymiyyah made,[61] and not that Ibn Taymiyyah is suggesting that Ibn al-Zaghouni has no idea what *istiwa* means. Otherwise, in the absence of some proof provided by Ibn Taymiyyah, we need to stick to Ibn al-Zaghouni's own words.

Ibn Al-Hanbali (d. 536 A.H.)

His name was 'Abdul Wahhab ibn 'Abdul Waahid b. Muhammad b. Ali al-Ansari ash-Shirazi. He was commonly referred to as Ibn al-Hanbali. He is the son of Abul Faraj al-Shirazi (d. 486 A.H.).

In his book, *al-Risala al-Wadiha fi al-Radd 'ala al-Asha'ira*, ed. al-Shabl, we find:

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[60] He states in *Majmu' al-Fatawa*, vol. 17, p. 361:

ومَن أَثْبَتَ العُلُوَّ بِالعَقْلِ وجَعَلَهُ مِن الصِّفاتِ العَقْلِيَّةِ: كَأَبِي مُحَمَّدِ بْنِ كُلّابٍ **وأَبِي الحَسَنِ بْنِ الزّاغُونِي** ومَن وافَقَهُ وكالقاضِي أَبِي يَعْلى فِي آخِرِ قَوْلَيْهِ وأَبِي مُحَمَّدٍ: أَثْبَتُوا العُلُوَّ **وجَعَلُوا الاسْتِواءَ** مِن الصِّفاتِ الخَبَرِيَّةِ **الَّتِي يَقُولُونَ لا يَعْلَمُ مَعْناها إلّا اللَّهُ "**

[61] He states in *Majmu' al-Fatawa*, vol. 16, pp. 406-407:

وابْنُ الزّاغُونِي والقاضِي أَبُو يَعْلى ونَحْوُهُما وإنْ كانُوا يَقُولُونَ بِإمْرارِ المَجِيءِ والإتْيانِ عَلى ظاهِرِهِ فَقَوْلُهُمْ فِي ذَلِكَ مِن جِنْسِ قَوْلِ ابْنِ كِلابٍ والأشْعَرِيِّ. فَإنَّهُ أَيْضًا يَمْنَعُ تَأْوِيلَ النُّزُولِ والإتْيانِ والمَجِيءِ **ويَجْعَلُهُ مِن الصِّفاتِ الخَبَرِيَّةِ** ويَقُولُ: إنّ هَذِهِ الأفْعالَ لا تَسْتَلْزِمُ الأجْسامَ بَلْ يُوصَفُ بِها غَيْرُ الأجْسامِ. وكَلامُ ابْنِ الزّاغُونِي فِي هَذا النَّوْعِ وفِي اسْتِواءِ الرَّبِّ عَلى العَرْشِ هُوَ مُوافِقٌ لِقَوْلِ أَبِي الحَسَنِ نَفْسِهِ. هَذا قَوْلُهُمْ فِي الصِّفاتِ الخَبَرِيَّةِ الوارِدَةِ فِي هَذِهِ الأفْعالِ.

- ❖ Ibn al-Hanbali indicates that he knows the meaning of anger (*ghadab*) as attributed to Allah since he equated it to one of its synonyms (*harad*). [62]

- ❖ On page 520, Ibn al-Hanbali insinuates that the *wajh* (face) and love of Allah should be affirmed just like hearing, seeing, will, speech, etc., and we know for certain that he does not deny knowing the meanings of all these attributes.

- ❖ On page 537, despite denying volitional attributes in general, Ibn al-Hanbali still described the initiation of creation as being from the attributes of action, which indicates that some more clarity is required regarding his position on the divine volitional attributes.

The Strict Athari Hanbalis:

Muhammad b. Ishaq b. Mandah (d. 395 A.H.)

There are relevant things to note from his *Kitab al-Tawheed*, ed. Al-Wuhaibi & Al-Ghosn:

- ❖ **On page 440**, he says that the sifat of Allah were **understood** by the Arabs without requiring any *ta'weel* (مفهوما عند العرب غير محتاج إلى تأويل). This is an explicit negation of *tafweedh* of the meaning.

- ❖ **On page 446**, he equates hearing, seeing, and Allah's Right Hand (يمين). Also, see **page 451**, where he equates them with Allah's two hands (يدين). Obviously, Ibn Mandah knew the meaning of hearing and seeing when affirmed for Allah, which entails that he also knew the meaning of Allah's hands.

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[62] He states:

إننا نصف الله تعالى بالغضب، ولا نصفه بالحرد، **وهما واحد،** لأن الغضب نطق به القرآن، فقلنا كما قال، والحرد ليس ينطق به القرآن، ولم يذكره رسول الله، فلهذا لم يجز أن يوصف الله تعالى به.

There is also very good reason to believe that he affirmed volitional attributes for Allah just by simply looking at how he titled some of the chapter headings in his *Kitab al-Tawheed*. Consider the below, for example:

بَيَانٌ آخَرُ يَدُلُّ عَلَى أَنَّ الله عز وجل **إِذَا تَكَلَّمَ** بِالوَحْيِ سَمِعَهُ أَهْلُ السَّمَاوَاتِ

> Another pronouncement that attests that **when Allah** the high and exalted speaks with His revelation, those in the heavens hear it"

بَيَانٌ آخَرُ يَدُلُّ عَلَى أَنَّ الله عز وجل **كَلَّمَ مُوسَى عَلَيْهِ السَّلامُ لمَّا أَتَى الشَّجَرَةَ وَكَلَّمَهُ لمَّا جَاءَ لِمِيقَاتِ** الله عز وجل مِنَ جانب الطُّورِ الأَيْمَنِ

> "Another pronouncement that attests **that Allah spoke to Musa 'alayhis salam when he reached the tree and that He (also) spoke to Him when he came to Allah's appointed time** from the right side of Mount Tūr"

بيَانٌ آخَرُ يَدُلُّ عَلَى أَنَّ الله عز وجل **يُكَلِّمُ عَبْدَهُ يَوْمَ القِيَامَةِ**

> "Another pronouncement that attests that **Allah will speak to His servant on the Day of Judgement.**"

بَيَانٌ آخَرُ يَدُلُّ عَلَى أَنَّ الله عز وجل كَلَّمَ مَلَكَ المَوْتِ **وَيُكَلِّمُهُ إِذَا شَاءَ**

> "Another pronouncement that attests that Allah spoke to the angel of death and **that He speaks to Him when He so wills.**"

بَيَانٌ آخَرُ يَدُلُّ عَلَى أَنَّ الله تَعَالَى **لمَّا خَلَقَ الرَّحِمَ كَلَّمَه**

> "Another pronouncement that attests to Allah **speaking to the womb when He created it**"

If we look at Ibn Mandah's *Radd 'ala al-Jahmiyyah*, ed. Al-Faqihi, we find more evidence of Ibn Mandah not being a *mufawwidh*.

Looking at how he titled some of his sections, we could see that he knew the meanings of the *nusus* related to *sifat*. Consider the titles of these two sections from his book:

ذكر خبر آخر يدل على ما تقدم **<u>من معنى</u>** قوله لما خلقت بيدي

> Mentioning another report indicating what has passed regarding **<u>the meaning</u>** of His statement, "what I created with My Own Hands" [38:75]

في ذكر ما ثبت عن النبي ﷺ مما يدل **<u>على معنى</u>** قول الله جل وعز وقالت اليهود يد الله مغلولة غلت أيديهم ولعنوا بما قالوا بل يداه مبسوطتان ينفق كيف يشاء

> Mentioning what is established from the Prophet ﷺ, which indicates **<u>the meaning</u>** of Allah's statement, "the Jews said, "Allah is tight-fisted."1 May their fists be tied and they be condemned for what they said. Rather, He is open-handed, giving freely as He pleases." [5:64]

On **pages 102-103**, he speaks about **the meaning** of Allah's face.

So clearly then, Ibn Mandah was not a *mufawwidh*.

For good additional evidence for his affirmation of volitional attributes and Allah's acting temporally, see Shaykh Kareem Helmy's *Naseehat al-Naqideen*, p. 64.

Abdul Rahman b. Mandah (d. 470 A.H.)

Abdul Rahman b. Mandah is the son of Muhammad b. Ishaq b. Mandah (395 A.H.). He was excessive in his affirmation of the divine attributes, to the point where he took a strong stance insisting that Allah's descent entailed His leaving the throne. He even authored a book to refute those who disagreed with this stance.[63]

The correctness of his opinion aside, it clearly demonstrates that he affirmed Allah's volitional attributes.

[63] Ibn Taymiyyah states in *Sharh Hadeeth al-Nuzul*, vol. 1, p. 43:

ومنهم من يقول: بل يخلو منه العرش، وقد صنف أبو القاسم عبد الرحمن بن أبي عبد الله بن محمد بن منده مصنفًا في الإنكار على من قال: لا يخلو منه العرش، وسماه: [الرد على من زعم أن الله في كل مكان، وعلى من زعم أن الله ليس له مكان، وعلى من تأول النزول على غير النزول].

Abu Ismail al-Harawi (d. 481 A.H.)

Imam al-Harawi was one of the most consistent Hanbalis on the topic of *sifat*.

He criticizes the Ash'aris for their *tafweedh* and states that the condemned form of tafsir is delving into the modality.[64] He also appears to have affirmed for Allah the literal divine attribute of a foot, as he commented on the hadeeth about Allah placing His foot in hell and said that it does not harm Him. He would not have said this unless he understood the meaning of the hadeeth.[65]

He also affirms Allah's volitional attributes by affirming that Allah speaks whenever He wills and praises Ibn Khuzaymah's attempts at refuting those who held the contrary stance. [66]

Abdul Ghani al-Maqdisi (d. 600 A.H.)

Abdul Ghani al-Maqdisi was known to have affirmed the meanings of the attributes along with the volitional attributes of Allah. In his book, *al-Iqtisad fil 'Itiqad*, ed. al-Ghamidi, he makes some important remarks:

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[64] He states in *Dhamm al-Kalam*, vol. 5, pp. 137-138:

ولم يثبتوا شيئا ولم ينفوا موجودا ولم يفرقوا بين التفسير والعبارة بالألسنة فقالوا: لا نفسرها نجريها عربية كما وردت، وقد تأولوا تلك التأويلات الخبيثة أرادوا بهذه المخرقة أن يكون عوام المسلمين أبعد غيابا وأعيا ذهابا منها ليكونوا أوحش عند ذكرها وأشمس عند سماعها وكذبوا، بل التفسير أن يقال: وجه ثم يقال: كيف؟ وليس (كيف) في هذا الباب من مقال المسلمين، فأما العبارة **فقد قال الله تعالى (وقالت اليهود يد الله مغلولة)، وإنما قالوا هم بالعبرانية فحكاها عنهم بالعربية**، وكان يكتب رسول الله صلى الله عليه و سلم كتابه بالعربية فيها أسماء الله وصفاته، فيعبر بالألسنة عنها ويكتب إليه بالسريانية فيعبر له زيد بن ثابت رضي الله عنه بالعربية، والله تعالى يدعى بكل لسان بأسمائه فيجيب، ويحلف بها فيلزم، وينشد فيجار، ويوصف فيعرف.

[65] Ibn Rajab in his *Dhayl*, vol. 1, p. 130 states:

وذكر الرهاوي : أن الحسين بن محمد الكتبي ذكر في ((تاريخه)): أن مسعود بن محمود بن سبكتكبن قدم (هراة) سنة ثلاثين وأربعمائة، **فاستحضر شيخ الإسلام -يعني الهروي-**، وقال له: أتقول: إن الله يضع قدمه في النار ؟ فقال: أطال الله بقاء السلطان المُعظم، إن الله عز وجل لا يتضرر بالنار، والنار لا تضره ، والرسول لا يكذب عليه، وعلماء هذه الأمة لا يزيدون فيما يروون عنه، ويسندون إليه، فاستحسن جوابه.

[66] In his Dar', vol. 2, pp. 76-78, Ibn Taymiyyah states that al-Harawi says in his book, *Manaqib al-Imam Ahmad*:

وجاءت طائفة فقالت: **لا يتكلم بعد ما تكلم، فيكون كلامه حادثًا**... فطار لتلك الفتنة ذلك الإمام أبو بكر فلم يزل يصيح بتشويهها، ويصنف في ردها كأنه منذر جيش، حتى دون في الدفاتر، وتمكن في السرائر، ولقن في الكتايب، ونقش في المحاريب، **أن الله متكلم: إن شاء تكلم، وإن شاء سكت، فجزى الله ذلك الإمام وأولئك النفر الغر عن نصرة دينه وتوقير نبيه خيرًا**

- ❖ On **page 80**, he only mentions that the modality (*kayfiyyah*) of attributes should not be delved into.
- ❖ On **page 94**, he condemns those who deny the direction of elevation (*jihat al-'uluww*) for Allah by saying that their rejection is tantamount to the rejection of the Sunnah.
- ❖ On **page 98**, he says that the attribute of the face must be affirmed and treated like the rest of the attributes.
- ❖ On **pages 112-123**, when discussing Allah's two hands, he once again stresses that we should not make *ta'weel* and that they should be treated like the rest of the attributes, and he mentions several examples. If you look at the examples of attributes he compares them to, such as will (*iradah*)[67], you know very well that he knows the meaning of these words.
- ❖ On **pages 222-223,** Abdul Ghani mentions the three dominant, opposing stances on divine attributes. He refers to *tafweedh* of the meaning as the third and deems it much more harmful than the other two.[68]

When it comes to his affirmation of the volitional attributes, Ibn Rajab reports that Abdul-Ghani went through a trial where he was charged with attributing a place and movement to Allah because he affirmed Allah's literal descent. Ibn Rajab, speaking in defense of Abdul-Ghani's stance, states that movement is not a necessary

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[67] He says:

وكل ما قال الله في كتابه وصح عن رسوله بنقل العدل عن العدل مثل المحبة **والمشيئة، والإرادة**، والضحك، والفرح، والعجب، والبغض، والسخط، والكره، والرضا، وسائر ما صح عن الله ورسوله وإن نبت عنها أسماع بعض الجاهلين واستوحشت منها نفوس المعطلين.

[68] He states:

واعلم رحمك الله أن الإسلام وأهله أتوا من طوائف٣ «ثلاث»٤ فطائفة ردت أحاديث الصفات وكذبوا رواتها فهؤلاء أشد ضررًا على الإسلام وأهله من الكفار. وأخرى قالوا بصحتها وقبولها ثم تأولوها فهؤلاء أعظم ضررًا من الطائفة الأولى، **والثالثة: جانبوا القولين الأولين وأخذوا بزعمهم ينزهون وهم يكذبون فأداهم ذلك إلى القولين الأولين. وكانوا أعظم ضررًا من الطائفتين الأولتين.**

implication of Allah's literal descent and that Abdul Ghani's stance on literal descent is based on **affirming Allah's volitional attributes.** [69]

Ibn Qudamah (d. 620 A.H.)

Ibn Qudamah's theology on *Sifat* must be deduced from an exhaustive inductive reading of all his relevant statements spanning across all his works (even if those works that are not primarily theological yet contain relevant statements and sections), such as:

- ❖ *Rawdhat al-Naadhir*
- ❖ *Lum'at al-Itiqad*
- ❖ *Ithbat Sifat al-'Uluww*
- ❖ *Dhamm al-Ta'weel*
- ❖ *Al-Sirat al-Mustaqeem*
- ❖ *Risaalah fi al-Qur'an*
- ❖ *Al-Burhan fi Bayan al-Qur'an*
- ❖ *Tahreem an-Nadhar fi Kutub al-Kalam*
- ❖ *Hikaayat al-Munaadhara fil Qur'an*

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[69] Ibn Rajab states in *Dhayl Tabaqat al-Hanabilah*, vol. 3, pp. 33-35:

أخذوا عَلَيْهِ مواضع، منها قَوْله: ولا أنزهه تنزيها ينفي حقيقة النزول. ومنها قَوْله: كانَ اللَّه ولا مكان، وليس هُوَ اليوم عَلى ما كانَ. ومنها: مسألة الحرف والصوت، فَقالُوا لَهُ: إذ لَمْ يكن عَلى ما قَدْ كانَ، فَقَدْ أثبت لَهُ المكان، وإذا لَمْ تنزهه تنزيها تنفي حقيقة النزول، فَقَدْ أجزت عَلَيْهِ الانتقال. وأمّا الحرف والصوت، فَإنَّهُ لَمْ يصح عَن إمامك الَّذِي تنتمي إلَيْهِ فِيهِ شَيْء، وإنما المنقول عَنْهُ: إنه كَلام اللَّه عز وجل غَيْر مخلوق، وارتفعت الأصوات، فَقالَ لَهُ صارم الدين: كُل هَؤُلاءِ عَلى ضلال، وأنت عَلى الحَقّ؟ قالَ: نعم.

وأمّا قَوْله: «ولا أنزهه تنزيها ينفي حقيقة النزول» فَإن صح هَذا عَنْهُ، فَهُوَ حق، وهُوَ كقول القائل: لا أنزهه تنزيها ينفي حقيقة وجوده، أوْ حقيقة كلامه، أوْ حقيقة علمه، أوْ سمعه وبصره، ونحو ذَلِكَ.

وأمّا المكان: ففيه نزاع وتفصيل. وفِي الصحيحين: إثبات لفظ المكان.

وأمّا الانتقال: ففيه جوابان

أحدهما: لا نسلم لزومه، فَإن نزوله لَيْسَ كنزول المخلوقين، ولهذا نقل عَن جَماعَة من الأئمة: أنَّهُ ينزل، ولا يخلو منه العرش.

الثاني: **أن هَذا مبني عَلى إثبات الأفعال الاختيارية، وقيامها بالذات**. وفيها قولان لأهل الحَدِيث المتأخرين من أصْحابنا وغيرهم

Summary of His Stance:

Ibn Qudamah emphasizes that we do not know the essence (كنه) of the attributes.[70] He also says that we do not know the "reality of the meaning" (حقيقة المعنى) of the attributes. [71] At other times, he would refer to this as the modality/*kayfiyyah* or "tafsir" of the attributes.[72] He would also negate knowing the definition (تحديد) of the *sifat*,[73] as definition equates to the denotative meaning, which entails fully conceptualizing the essence of what is being defined.

By these terms, he is referring to having a fully grounded, encompassing meaning and conceptualization of the attributes. Something we identified earlier as the denotative definition. Sometimes, Ibn Qudamah might just say "meaning," but he is really referring to "meaning" in the denotative sense, and this is clearly deduced by examining all his words, as it is absolutely undeniable that he really does know the connotative meanings of the attributes.

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[70] He explains Imam Ahmad's statement of not knowing the meaning and modality in that fashion; he states in his *Lum'at al-'Itiqaad*:

قال الإمام أبو عبد الله أحمد بن محمد بن حنبل رضي الله عنه في قول النبي صلى الله عليه وسلم: «إن الله ينزل إلى سماء الدنيا» ، أو «إن الله يرى في القيامة» ، وما أشبه هذه الأحاديث نؤمن بها، ونصدق بها بلا كيف، ولا معنى، ولا نرد شيئا منها، ونعلم أن ما جاء به الرسول حق، ولا نرد على رسول الله صلى الله عليه وسلم، ولا نصف الله بأكثر مما وصف به نفسه بلا حد ولا غاية {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: ١١] ونقول كما قال، **ونصفه بما وصف به نفسه، لا نتعدى ذلك**، ولا يبلغه وصف الواصفين، نؤمن بالقرآن كله محكمه ومتشابهه، ولا نزيل عنه صفة من صفاته لشناعة شنعت، ولا نتعدى القرآن والحديث، **ولا نعلم كيف كنه ذلك** إلا بتصديق الرسول صلى الله عليه وسلم، وتثبيت القرآن

[71] He said in his *Dhamm al-Ta'wee*l:

وعَلمُوا أن المُتَكَلّم بها صادِق لا شكّ فِي صدقه فصدّقوه **ولم يعلمُوا حَقِيقَة مَعْنَاها** فَسَكَتُوا عَمّا لم يعلموه

[72] He said in *Dhamm al-Ta'weel*:

ومن المَعْنى أن صِفات الله تَعالى وأسماءه لا تدْرك بِالعقلِ لِأن العقل إنَّما يعلم صفة ما رَآهُ أو رأى نَظِيره والله تَعالى لا تُدْرِكهُ الأبْصار ولا نَظِير لَهُ ولا شَبيه فَلا تعلم صِفاته وأسماؤه إلّا بالتوقيف والتوقيف **إنَّما ورد بأسماء الصِّفات دون كيفيتها وتفسيرها** فَيجب الإقتصار على ما ورد بِهِ السّمع لعدم العلم بِما سواهُ وتَحْرِيم القَوْل على الله تَعالى بِغَيْر علم بِدَلِيل قَول الله تَعالى (قل إنَّما حرم رَبِّي الفَواحِش ما ظهر مِنها وما بطن والإثْم والبَغي بِغَيْر الحق وأن تُشْرِكُوا بِاللَّه ما لم ينزل بِهِ سُلْطانا وأن تَقولُوا على الله ما لا تعلمُونَ) [الأعْراف ٣٣]

[73] In his *Dhamm al-Ta'weel*, he relays the following from Ibn Thabit al-Tayyeb:

أما الكَلام فِي الصِّفات فَإن ما رُوِيَ مِنها فِي السّنَن الصِّحاح مَذْهَب السّلف رضي الله **عنهم إثْباتها وإجراؤها على ظاهرها ونفي الكَيْفيَّة والتشبيه عَنْها** والأصْل فِي **هَذا أن الكَلام فِي الصِّفات فرع على الكَلام فِي الذّات ويحتذي فِي ذَلك حذوه ومثاله فَإذا كانَ مَعْلُوما أن إثْبات رب العالمين عز وجل إنَّما هُوَ إثْبات وجود لا إثْبات تَحْدِيد وتكييف فَكَذَلك إثْبات صِفاته إنَّما هُوَ إثْبات وجود لا إثْبات تَحْدِيد وتكييف** فَإذا قُلْنا لله تَعالى يَد وسمع وبصر فَإنَّما هُوَ إثْبات صِفات أثبتها الله تَعالى لنَفسِهِ ولا نقُول إن معنى اليَد القُدْرَة ولا أن معنى السّمع والبَصَر العلم ولا نقُول إنَّها الجَوارِح ولا نشبهها بِالأيْدِي والأسماع والأبصار الَّتِي هِيَ جوارح وأدوات الفِعْل ونقول إنَّما ورد إثْباتها لِأن التَّوْقِيف ورد بها ووَجَب نفي التَّشْبِيه عَنْها لقَوْله تبارك وتَعالى (لَيْسَ كمثله شَيْء وهُوَ السَّمِيع البَصِير) وقَوله عز وجل (ولم يكن لَهُ كفوا أحد)

Further Elaboration

How do we know that what I just relayed, in summary, is true? Following are some reasons:

- ❖ Ibn Qudamah is explicitly clear that the *dhahir* (apparent) **meanings** are known, as the *dhahir*, according to him, are the meanings that first cross your mind.[74] As Ibn Rajab said, *dhahir* is of two types, a *dhahir* that is specific to creaturely attributes, and this is negated, while another *dhahir* suits the majesty of Allah[75]. Ibn Qudamah, of course, affirmed the *dhahir* of the latter and negated the former. [76]

- ❖ Ibn Qudamah mentioned that **the ayah on *istiwa*, just like the rest of the attributes such as the hands, face, eyes, etc.**, is from the *mutashaabih* whose ta'weel we do not know and which should be

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[74] He said in his *Dhamm al-Ta'weel:*

فَإِن قيل فقد تأولتم آيات وأخبارا فقلتم فِي قَوْله تَعالى (وهُوَ مَعكُمْ أيْن ما كُنْتُم) [الحَدِيد ٤] أي بِالعلمِ **ونَحْو هَذا من الآيات والأَخْبار** فيلزمكم ما لزمنا قُلْنا نَحن لم نتأول شَيْئا **وحمل هَذِه اللفظات على هَذِه المعاني** لَيْسَ بِتَأْوِيل، لِأَن التَّأْوِيل صرف اللَّفْظ عَن **ظاهره وهَذِه المعاني هِيَ الظّاهِر من هَذِه الأَلْفاظ بِدَلِيل أنه المُتَبادر إلى الأفهام مِنه، وظاهر اللَّفْظ هُوَ ما يسْبق إلى الفَهم مِنهُ حَقِيقَة كانَ أو مجازًا**

If it is said: You have made ta'weel of the ayahs and reports, for you said regarding Allah's words, "He is with you wherever you are" [57:4] that it refers to His Knowledge, **along with similar other ayahs and reports**, thus you are bound by what we are as well. We say: We did not make ta'weel of anything, **and ascribing these meanings to these words is not considered making *ta'weel***, as making ta'weel would entail deviating away from their apparent, **and these meanings are what is apparent from these words because they are what first cross our minds in terms of understanding them. And the apparent of the word is that which first crosses the mind in terms of understanding it, regardless of whether it is literal or metaphorical.**

[75] He said in his *Fathul Bari:*

ومن قال: الظاهر منها غير مراد، قيل له: الظّاهرُ ظاهِرانِ: ظاهرٌ يليق بالمخلوقين ويختص بهم، فهو غير مراد، وظاهر يليق بذي الجلال والإكرام، فهو مراد، ونفيه تعطيل..

[76] He said in his *Lum'at al-Itiqaad*:

ولا نتأوله بتأويل يخالف ظاهره، ولا نشبهه بصفات المخلوقين ولا بسمات المحدثين

passed along on its plain reading.[77] **Yet, it is indisputable that Ibn Qudamah did know that *istiwa* implied Allah's elevation**, as he explicitly used it as proof to demonstrate so several times in his book, *Ithbat Sifat al-'Uluww.* He relayed narrations that likened this ayah to other ayahs and ahadith, **including the hadith on descent/*nuzul*,** [78] that explicitly prove Allah's elevation.[79]

How did Ibn Qudamah determine that all these prove Allah's elevation if he had no idea what they meant? True *tafweedh* of the meaning would at least ***be open to the possibility*** that perhaps *istiwa*, descent, etc., refer to something else unrelated to literal elevation. If *istiwa* ***possibly*** referred to "overcoming" or if descent ***possibly*** referred to "Allah's mercy coming down," then these cannot be used as prooftexts for Allah's elevation. But no, Ibn Qudamah **knew enough of the basic core meaning** to assert that these attributes do prove Allah's elevation.

Once again, we must remember that Ibn Qudamah **likened his approach to the ayah on *istiwa* to those on hands, face, eyes, etc.** This all

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[77] He said in *Radwat an-Naadhir:*

والصحيح: أن المتشابه: ما ورد في صفات الله -سبحانه- مما يجب الإيمان به، **ويحرم التعرض لتأويله،** كقوله -تعالى-: **{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى}** ، **{بَلْ يَدَاهُ مَبْسُوطَتَانِ}** ، **{لِمَا خَلَقْتُ بِيَدَي}**، **{وَيَبْقَى وَجْهُ رَبِّكَ}** **{تَجْرِي بِأَعْيُنِنَا}** ، ونحوه. فهذا اتفق السلف -رحمهم الله- على الإقرار به، **وإمراره على وجهه، وترك تأويله،** فإن الله -سبحانه- ذم المبتغين لتأويله، وقرنهم -في الذم- بالذين يبتغون الفتنة، وسماهم أهل زيغ. وإذ قد ثبت **أنه غير معلوم التأويل لأحد**: فلا يجوز حمله على غير ما ذكرناه؛ لأن ما ذكر من الوجوه لا يعلم تأويله كثير من الناس

[78] He said in *Ithbat Sifat al-'Uluww*:

وذكر أبو عمر بن عبد البر حديث مالك في الموطأ ... عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه و سلم قال ينزل ربنا تبارك وتعالى كل ليلة إلى سماء الدنيا حين يبقى ثلث الليل فيقول من يدعوني فأستجب له من يسألني فأعطيه من يستغفرني فأغفر له. وقال هذا حديث ثابت من جهة النقل صحيح الاسناد لا يختلف أهل الحديث في صحته. وهو حديث منقول من طرق سوى هذه من أخبار العدول عن النبي صلى الله عليه و سلم. **وفيه دليل على أن الله تعالى في السماء على العرش من فوق سبع سموات كما قالت الجماعة).**

[79] He states in *Ithbat Sifat al-'Uluww*:

ومن ذلك قوله تعالى: (الرَّحْمَنُ عَلَى العَرْشِ اسْتَوى) [طه ٥] وقوله تعالى: (أَأَمِنتُمْ مَن فِي السَّماءِ) [الملك ١٦] وقول النبي ﷺ: «ربنا الله الذي في السماء تقدس اسمك» (١) «وقال للجارية: أين الله؟ قالت: في السماء. قال: أعتقها فإنها مؤمنة» رواه مسلم، ومالك بن أنس، وغيرهما من الأئمة. وقال النبي ﷺ لحصين: «كم إلها تعبد؟ قال سبعة، ستة في الأرض وواحدا في السماء. قال من لرغبتك ورهبتك؟ قال الذي في السماء، قال فاترك الستة واعبد الذي في السماء، ومن ذلك قوله تعالى: (الرَّحْمَنُ عَلَى العَرْشِ اسْتَوى) [طه ٥] وقوله تعالى: (أَأَمِنتُمْ مَن فِي السَّماءِ) [الملك ١٦] وقول النبي ﷺ: «ربنا الله الذي في السماء تقدس اسمك» (١) «وقال للجارية: أين الله؟ قالت: في السماء. قال: أعتقها فإنها مؤمنة» رواه مسلم، ومالك بن أنس، وغيرهما من الأئمة. وقال النبي ﷺ لحصين: «كم إلها تعبد؟ قال سبعة، ستة في الأرض وواحدا في السماء. قال من لرغبتك ورهبتك؟ قال الذي في السماء، قال فاترك الستة واعبد الذي في السماء،

entails that Ibn Qudamah's approach was not exceptionally unique to the topic of elevation and what directly correlates to it.

- ❖ Building on the previous point on *istiwa*, he relays a narration where a person asked Ibn al-'Araabi (d. 231 A.H.): **what is the meaning of "He made Istiwa over the Throne,"** and the response simply was: "He is on His Throne as He said."[80] Notice that Ibn Qudamah had no problem relaying this narration, while the narration shows that Ibn Al-'Araabi **did not say** to the man: "we do not know the meaning of such ayat, so do not ask me about them."

- ❖ Ibn Qudamah said that we do not know the "reality of the meaning" of the hadeeth that states that we will see Allah as clearly as we see the moon. He said the same thing regarding the events of Israa wa-Mi'raaj, the story of Prophet Musa ﷺ with the angel of death, the signs of the Day of Judgment, etc.[81] But again, that does not mean that Ibn Qudamah is claiming we

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[80] He relayed the following in his *Ithbat Sifat al-'Uluww*:

٨٩- قالَ هِبَةُ اللَّهِ (١): وأنْبَأنا مُحَمَّدُ بْنُ جَعْفَرٍ النَّحْوِيُّ، ثَنا أبُو عَبْدِ اللَّهِ نِفْطَوَيْهِ، قالَ: حَدَّثَنِي أبُو سُلَيْمانَ داوُدُ بْنُ عَلِيٍّ، قالَ: كُنّا عِنْدَ ابْنِ الأعْرابِيِّ فَأتاهُ رَجُلٌ، **فَقالَ: ما مَعْنى قَوْلِ اللَّهِ تَعالى: (الرَّحْمَنُ عَلى العَرْشِ اسْتَوى) ؟ (فَقالَ) (٢): هُوَ عَلى عَرْشِه كَما أخْبَرَ**، فَقالَ: يا أبا عَبْدِ اللَّهِ، لَيْسَ هَذا مَعْناهُ، إنَّما مَعْناهُ: اسْتَوْلى، قالَ: اسْكُتْ، ما أنْتَ وهَذا لا يُقالُ اسْتَوْلى عَلى الشَّيْءِ،...

[81] He said in his *Lum'at al-'Itiqad*:

وقال النبي صلى الله عليه وسلم: (إنكم ترون ربكم كما ترون هذا القمر لا تضامون في رؤيته) حديث صحيح متفق عليه. وهذا تشبيه للرؤية بالرؤية، لا للمرئي بالمرئي، فإن الله تعالى لا شبيه له ولا نظير مما يجب الإيمان به كل ما صح عن الرسول **ولو جهلناه ولم نقف على حقيقة معناه**، ومن ذلك حديث الإسراء والمعراج وقصة موسى مع ملك الموت، وأشراط الساعة

And:

الإيمان بكل ما أخبر به الرسول ويجب الإيمان بكل ما أخبر به النبي ﷺ وصح به النقل عنه فيما شاهدناه، أو غاب عنا، نعلم أنه حق، وصدق، وسواء في ذلك ما عقلناه وجهلناه، **ولم نطلع على حقيقة معناه**، مثل حديث الإسراء والمعراج وكان يقظة لا مناما فإن قريشا أنكرته وأكبرته، ولم تنكر المنامات. ومن ذلك أن ملك الموت لما جاء إلى موسى عليه السلام ليقبض روحه لطمه ففقأ عينه فرجع إلى ربه فرد عليه عينه. ومن ذلك أشراط الساعة، مثل خروج الدجال ونزول عيسى ابن مريم عليه السلام فيقتله (١) وخروج يأجوج ومأجوج، وخروج الدابة، وطلوع الشمس من مغربها، وأشباه ذلك مما صح به النقل.

absolutely have no idea what the meanings of all these things are! Obviously not. Rather, he means that we do not have the full detailed conceptualization of them.

- ❖ Ibn Qudamah said that there should be no distinction between any of the *sifat* and that they are similar to the affirmation of Seeing, Hearing, Knowledge, Living, etc., for Allah.[82]
- ❖ Of the strongest and clearest statements made by Ibn Qudamah in support of the stance that he did not make *tafweedh* of the meaning of Allah's attribute is that he compared having Iman in *sifat* despite not knowing their "meaning" to having Iman in the angels, Allah's revelatory books and Messengers, despite not knowing the "meaning" of these things either and only knows their names![83]

How can we possibly make sense of this statement by Ibn Qudamah if we are going to interpret him as teaching *tafweedh* of the meaning?! Do we honestly think that Ibn Qudamah made *tafweedh* of the meaning of ayat pertaining to the angels, for example? Undoubtedly not! Rather, he is speaking about the complete encapsulating meaning

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[82] He said in his *Tahreem an-Nadhar fi Kutub al-Kalam*:

صفات الله تعالى التي سلمتموها من السمع والبصر والعلم والحياة، فإنها لا تكون في حقنا إلا من أدوات، فالسمع من انخراق، والبصر من حدقة، والعلم من قلب، والحياة في جسم. ثم جميع الصفات لا تكون إلا في جسم.

فإن قلتم: إنها في حق الباري كذلك فقد جسمتم وشبهتم وكفرتم. وإن قلتم: لا تفتقر إلى ذلك، فلِمَ احتيج إليها ههنا

And:

طائفة المتكلمين والمبتدعة تمسكوا بنفي التشبيه توسلا إلى عيب أهل الآثار وإبطال الأخبار، وإلا فمن أي وجه حصل التشبيه، إن كان التشبيه حاصلا من المشاركة في الأسماء والألفاظ فقد شبهوا الله تعالى حيث أثبتوا له صفات من = السمع والبصر والعلم والقدرة والإرادة والحياة مع المشاركة في ألفاظها، ولله تسعة وتسعون اسما ليس فيها ما لا يسمى به غيره إلا اسم (الله) تعالى و الرحمن، وسائرها يسمى بها غيره سبحانه وتعالى، ولم يكن ذلك تشبيها ولا تجسيما

[83] He said in his *Tahreem an-Nadhar fi Kutub al-Kalam*:

فإنه لا حاجة لنا إلى علم معنى ما أراد الله تعالى من صفاته جل وعز فإنه لا يراد منها عمل ولا يتعلق بها تكليف سوى الإيمان بها ويمكن الإيمان بها من غير علم معناها. فإن الإيمان بالجهل صحيح، فإن الله تعالى أمر بالإيمان بملائكته وكتبه ورسله وما أنزل إليهم وإن كنا لا نعرف من ذلك إلا التسمية

of their essence. **And this clarifies the other statements made by Ibn Qudamah, which the pro-*tafweedh* camp appeals to when he says that we should only believe in the words (ألفاظ) of the *sifat*,** as Ibn Qudamah said the same precise thing about the angels!

- ❖ Ibn Qudamah cites scholars such as Ibn Khuzaymah[84], Ibn Abdul Barr[85], and Abu Nasr al-Sijizzi[86] as authorities, despite these scholars not being pro-*tafweedh* in their theology.

- ❖ Ibn Qudamah defended Abu Ismail al-Harawi from the charge of anthropomorphism, even though we showed earlier that Abu Ismail al-Harawi explicitly affirmed the meanings of Allah's attributes, along with His volitional attributes as well.[87] One would wonder why Ibn Qudamah would supposedly resort to

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[84] In his *Dhamm al-Ta'weel*:

وقالَ الإمام مُحَمَّد بن إسْحاق بن خُزَيْمَة إن الأَخْبار فِي صِفات الله مُوافقَة لكتاب الله تَعالى نقلها الخلف عَن السّلف قرنا بعد قرن من لدن الصَّحابَة والتّابِعينَ إلى عصرنا هَذا على سَبِيل الصِّفات لله تَعالى والمعرفة والإيمان بِهِ والتَّسْلِيم لما أخبر الله تَعالى فِي تَنْزِيله ونبيه الرَّسُول ﷺ عَن كِتابه مَعَ اجْتِناب التَّأْوِيل والجحود وترك التَّمْثِيل والتكييف

And in his *Ithbat Sifat Al-'Uluww*:

أَنْبَأ أَبُو المُطَهَّرِ القاسِمُ بْنُ الفَضْلِ بْنِ عَبْدِ الواحِدِ الصَّيْدَلانِيُّ (قالَ) (١): أَنْبَأ أَحْمَدُ بْنُ عَلِيِّ بْنِ خَلَفٍ، أَنْبَأ الحاكِمُ أَبُو عَبْدِ اللَّهِ الحافِظُ، قالَ: سَمِعْتُ مُحَمَّدَ بْنَ صالِحِ بْنِ هانِئٍ يَقُولُ: سَمِعْتُ **أَبا بَكْرٍ مُحَمَّدَ بْنَ إسْحاقَ بْنِ خُزَيْمَةَ** -- يَقُولُ: مَن لَمْ يُقِرَّ بِأَنَّ اللَّهَ عَلى عَرْشِهِ، قَدِ اسْتَوى فَوْقَ سَبْعِ سَماواتِهِ، فَهُوَ كافِرٌ بِهِ، يُسْتَتابُ، فَإنْ تابَ وإلّا ضُرِبَتْ عُنُقُهُ،

[85] In his *Ithbat Sifat Al-'Uluww:*

قالَ أَبُو عُمَرَ -رحمه الله-: أَهْلُ السُّنَّةِ مُجْمِعُونَ عَلى الإقْرارِ بِالصِّفاتِ الوارِدَةِ كُلِّها فِي القُرْآنِ والسُّنَّةِ، والإيمانِ بِها، وحَمْلِها عَلى الحَقِيقَةِ لا عَلى المَجازِ، إلّا أَنَّهُمْ لا يُكَيِّفُونَ شَيْئًا مِن ذَلِكَ، ولا يَحُدُّونَ فِيهِ صِفَةً مَحْصُورَةً. وأَمّا أَهْلُ البِدَعِ، الجَهْمِيَّةُ ، والمُعْتَزِلَةُ كُلُّها، والخَوارِجُ، فَكُلُّهُمْ يُنْكِرُها، ولا يَحْمِلُ مِنها شَيْئًا عَلى الحَقِيقَةِ، ويَزْعُمُونَ أَنَّ مَن أَقَرَّ بِها مُشَبِّهٌ، وهُمْ عِنْدَ مَن أَقَرَّ بِها نافُونَ لِلْمَعْبُودِ، والحَقُّ فِيما قالَهُ القائِلُونَ بِما يَنْطِقُ بِهِ كِتابُ اللَّهِ، وسُنَّةُ رَسُولِهِ، وهُمْ أَئِمَّةُ الجَماعَةِ، والحَمْدُ لِلَّهِ

[86] In his *Al-Munaadhara fil-Qur'an*:

ثمَّ قالَ حَدثنا عبد الرَّحْمَن بن مُحَمَّد المحاربي قالَ حَدثنا سُلَيْمان بن مهْران الأَعْمَش عَن أبي الضُّحى عَن مَسْرُوق عَن عبد الله بن مَسْعُود انه قالَ إذا تكلم الله بِالوَحْي سمع صَوته أهل السَّماء **قالَ أَبُو نصر السجْزِي** وهَذا الخَبَر لَيْسَ فِي رُواته إلّا إمام مَقْبُول وقد رُوِيَ مَرْفُوعا إلى النَّبِي ﷺ

[87] In his *Dhayl Tabaqat al-Hanabilah*, vol. 3, p. 304, Ibn Rajab reports that Ibn Qudamah defended al-Harawi from the charge of anthropomorphism made by Ibnul Jawzi:

قالَ السَيْف: وكتب ابْن الجوزي عَن كَلام شيخ الإسْلام الأنْصارِي: كانَ عَبْد اللَّهِ الأنْصارِي يميل إلى التشبيه. فلا يقبل قَوْله، فألحق جدي: حاشاه من التشبيه، ولا يقبل قَوْل ابْن الجوزي فِيهِ.

tafweedh of the meaning if he did not find al-Harawi's theology to be problematic, unless, perhaps, Ibn Qudamah agreed with it!

❖ If you refer back to the Ibn Abdul Barr citation earlier, you would see that Ibn Abdul Barr states that the Jahmiyyah rejected the *sifat* on their *haqeeqah*. Well, they could not have rejected the *haqeeqah* unless there was a meaning to be rejected! Obviously, the Jahmiyyah did not reject the actual words of the Qur'an itself. And yet, Ibn Qudamah approves of this statement made by Ibn Abdul Barr.

Addressing Two Objections

Those who insist that Ibn Qudamah was a *muffawwidh* point to a statement of his where he states:

> فإن قيل: فكيف يخاطب الله الخلق بما لا يعقلونه؟ أم كيف ينزل على رسوله ما لا يطلع على تأويله؟ قلنا: يجوز أن يكلّفهم الإيمان بما لا يطّلعون على تأويله... كما اختبرهم بالإيمان الحروف المقطعة مع أنه لا يعلم معناها
>
> If it is said: How can Allah speak to the creation about that which they cannot comprehend? Or how can revelation be sent to the Messenger when its explanation is not known? We say: It is possible [for Allah] to hold them accountable for having iman in that whose meaning they do not know... just as He tested them with having iman in the *huruf al-muqatta'ah* (disconnected letters at the start of some Surahs), even though their meanings are not known.[88]

They then argue that Ibn Qudamah compared the attributes of Allah to the *huruf al-muqatta'ah*, whose meaning we have no clue of.

Firstly, it is impossible that Ibn Qudamah treated the passages on *sifat* **the same identical way** as the *huruf al-muqatta'ah* since it has already been shown that Ibn Qudamah used passages on *sifat* to prove other

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[88] *Rawdhat al-Nazir*, vol. 1, p. 217

things, such as Allah's elevation. On the other hand, no one can similarly use the *huruf al-muqatta'ah* to prove anything, as nothing can be deduced from them.

Secondly, this statement is **not** saying that the passages on *sifat* **are exactly** like the *huruf al-muqatta'ah* in terms of how much meaning could be derived from them. Everyone concedes, including Ibn Taymiyyah, that there are things about the *sifat* that remain mysterious to us that we must submit to believing in and not question. Rather, the similarity that is being drawn between the two is that Allah asks us to believe in both kinds of passages, which involve meanings that we do not grasp and understand. In fact, Ibn Qudamah is appealing to the *huruf al-muqatta'ah* to argue, a fortiori, that if Allah can demand us to have iman in things like the *huruf al-muqatta'ah* and we are okay with it, then we should have no objection submitting to the texts on *sifat* as well.

All this is notwithstanding the fact that Ibn Qudamah states elsewhere that he believes that the *huruf al-muqatta'ah* are not *mutashabih* since some scholars did know their interpretation.[89]

Another objection that is raised is that Ibn Taymiyyah himself allegedly described Ibn Qudamah as a *mufawwidh*. Ibn Taymiyyah states:

> ومَن أَثْبَتَ العُلُوَّ بِالعَقْلِ وجَعَلَهُ مِن الصِّفاتِ العَقْلِيَّةِ: كَأَبِي مُحَمَّدِ بْنِ كُلّابٍ وأَبِي الحَسَنِ بْنِ الزّاغُونِي ومَن وافَقَهُ وكالقاضِي أَبِي يَعْلى فِي آخِرِ قَوْلَيْهِ وأَبِي مُحَمَّدٍ: أَثْبَتُوا العُلُوَّ وجَعَلُوا الِاسْتِواءَ مِن الصِّفاتِ الخَبَرِيَّةِ الَّتِي يَقُولُونَ لا يَعْلَمُ مَعْناها إلّا اللَّهُ
>
> And those who rationally affirmed *'uluww* (elevation) and classified it among the rationally-deducible attributes (*al-sifat al-'aqliyyah*) like Abi Muhammad b. Kullab, Abi al-Hassan b. al-Zaghouni, and those who agreed with him, such as al-Qadi Abi Ya'la in the last of his stances and Abi Muhammad: They affirmed

[89] He states in *Dhamm al-Ta'weel*, vol. 1, p. 39:

فَثَبت بِما ذَكرْناهُ من الوُجُوه أن تَأْوِيل المُتَشابه لا يُعلمهُ إلّا الله تَعالى وأن متبعه من أهل الزيغ وأنه محرم على كل أحد ويلْزم من هَذا أن يكون المُتَشابه هُوَ ما يتَعَلَّق بِصِفات الله تَعالى وما أشبهه دون ما قيل فِيهِ أنه المُجْمل أو الَّذِي يغمض علمه على غير العلماء المُحَقِّقين أو الحُرُوف المُقطعَة لِأن بعض ذَلِك مَعْلُوم لبَعض العلماء وبَعضه قد تكلم ابْن العَبّاس وغَيره فِي تَأْوِيله فَلم يجز أن يحمل عَلَيْهِ والله أعلم

‘*uluww* and made *istiwa* from among the revealed attributes (*al-sifat al-khabariyyah*) about which they say: No one knows their meaning except Allah.[90]

It is alleged that “Abi Muhammad” here refers to Ibn Qudamah. It is further asserted that the statement ascribed to him, “No one knows their meaning except Allah,” implies that Ibn Taymiyyah deemed him to be a mufawwidh.

However, it cannot be claimed for certain that Abi Muhammad here is Ibn Qudamah for a few reasons.

First, Ibn Taymiyyah often refers to Ibn Qudamah by his common honorific as “Shaykh Abu Muhammad” or “Shaykh al-Muwaffaq.”

Secondly, Ibn Taymiyyah never clubs Ibn Qudamah along with other Mutakallimeen like this. Ibn Taymiyyah typically clubs Ibn Qudamah with “pure muhaditheen” and tradition-inclined scholars such as Ibn Battah and others.[91]

Thirdly, there is a more plausible theory as to which Abi Muhammad is being referred to here, namely Abu Muhammad Rizq Allah al-Tamimi (d. 488 A.H.). When discussing al-Qadi Abu Ya’la’s aqeedah earlier in this article, I cited Ibn Asakir, who stated that both he and Abu Muhammad al-Tamimi got influenced by al-Baqillani’s student Abu Muhammad al-Labban,[92] and thus Abu Muhammad al-Tamimi being clubbed together with al-Qadi Abu Ya’la makes much more sense than clubbing Ibn Qudamah with al-Qadi given everything else Ibn Taymiyyah has said.

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[90] *Majmu’ al-Fatawa*, vol. 17, pp. 360-361

[91] Ibn Taymiyyah states in *Majmu’ al-Fatawa*, vol. 6, pp. 52-53:

وأمّا أبُو عَبْدِ اللَّهِ بْنُ بَطَّةَ فَطَرِيقَتُهُ طَرِيقَةُ المُحَدِّثِينَ المَحْضَةِ كَأبِي بَكْرٍ الآجري فِي «الشَّرِيعَةِ» واللالكائي فِي السُّنَنِ والخَلّالُ مِثْلُهُ قَرِيبٌ مِنهُ وإلى طَرِيقَتِهِ يَمِيلُ الشَّيْخُ أبُو مُحَمَّدٍ ومُتَأخِّرُو المُحَدِّثِينَ.

[92] Ibn Asakir in his *Tabyin Kadhb al-Muftari*, p. 262 states:

وسمعت بِبَغْدادَ من يَحْكِي أن أبا يعلي بن الفراء وأبا مُحَمَّد التَّمِيمِي شَيْخي الحَنابِلَة كانا يقرآن على أبِي مُحَمَّد بن اللبان الأُصُول فِي داره

Ibn Taymiyyah even stated that Rizq Allah was influenced by the earlier Tamimi scholars, who were known to have been influenced by *'ilmul kalam*.[93] But can we definitely say that Ibn Taymiyyah had Abu Muhammad Rizq Allah al-Tamimi in mind here? Of course not; even this suggestion can be challenged, but it seems much more plausible than believing that he had Ibn Qudamah in mind.

Fourthly, and this point is significant, even if we assume that Ibn Taymiyyah has Ibn Qudamah in mind here, he is merely relaying what Ibn Qudamah said and not necessarily stating that Ibn Qudamah was a *mufawwidh*.

In one instance, Ibn Taymiyyah virtually copy-pastes from Ibn Qudamah's *Dhamm al-Ta'weel* when answering a question on *sifat*.[94] What he copy-pastes from Ibn Qudamah includes a phrase uttered by Ibn Qudamah, "they relegated its knowledge to its speaker and meaning to who said it" (وردوا علمها إلى قائلها ومعناها إلى المتكلم بها). It also includes Ibn Qudama's citation of a statement attributed to Imam al-Shafi, "I believe in what has come from Allah and His Messenger according to the intended meaning of the Messenger of Allah." (آمَنت بِما جاءَ عَنْ اللَّهِ وبِما جاءَ عَنْ رَسُولِ اللَّهِ ﷺ عَلى مُرادِ رَسُولِ اللَّهِ). *Mufawwidhs* constantly bring up these two points to prove that Ibn Qudamah was a *mufawwidh*, yet here Ibn Taymiyyah had absolutely no problem with them, **which is a clear demonstration that he did not understand that Ibn Qudamah intended the condemned form of tafweedh by them.**

Lastly, even if Ibn Taymiyyah did believe Ibn Qudamah was a *mufawwidh*, how is this a definitive argument? If we are to agree with whatever Ibn Taymiyyah attributes to scholars blindly, then we might as

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[93] Ibn Taymiyyah states in *Majmu' al-Fatawa*, vol. 4, pp. 166-167:

مِثْلَ رِزْقِ اللَّهِ التَّمِيمِيِّ وأبِي الوفا بْنِ عَقِيلٍ. ورِزْقُ اللَّهِ كانَ يَمِيلُ إلى طَرِيقَةِ سَلَفِهِ كَجَدِّهِ أبِي الحَسَنِ التَّمِيمِيِّ وعَمِّهِ أبِي الفَضْلِ التَّمِيمِيِّ والشَّرِيفِ أبِي عَلِيِّ بْنِ أبِي مُوسى هُوَ صاحِبُ أبِي الحَسَنِ التَّمِيمِيِّ...

وكانَ مِن أعْظَمِ المائِلِينَ إلَيْهِمْ التَّمِيمِيُّونَ: أبُو الحَسَنِ التَّمِيمِيُّ وابْنُهُ وابْنُ ابْنِهِ ونَحْوُهُمْ

[94] Contrast the response between Ibn Taymiyyah in *Majmu' al-Fatawa*, vol. 4, p. 2 onward with Ibn Qudama's words in *Dhamm al-Ta'weel*, p.11 onward.

well end the discussion right now. Otherwise, what ultimately counts is the evidence, and it has been demonstrated that there are good reasons to believe that Ibn Qudammah was not a *mufawwidh*.

Another objection: The pro-*tafweedh* camp states that Ibn Qudamah has statements supporting their view, so why shouldn't we let the statements that they appeal to explain away and override the statements that you appeal to instead of vice versa?

The answer to that is that the statements that I have appealed to can actually add clarity to the statements that they appeal to and be reconciled with them. On the other hand, the statements they appeal to, with the way the *mufawwidhs* interpret them, cannot be reconciled with everything I have cited from Ibn Qudamah in any satisfactory and non-ad-hoc manner.

A General Glimpse of Hanbali Aqeedah Prior to Ibn Taymiyyah

There is a misconception held by some that the dominant stance of the Hanbalis prior to Ibn Taymiyyah was that of *tafweedh* of the meaning; however, this can be forcefully challenged.

Ibn Hamid states that the apparent madhab of the Hanbalis is that *istiwa* means sitting and stability.[95]

Ibn Rajab reports that in 460 A.H Al-Sharif Abu Ja'far went to the Mansur masjid along with his Hanbali companions and the rest of the jurists and members of Ahlul Hadeeth and read Ibn Khuzaymah's

[95] Ibn al-Mibrad (d. 909 A.H.) reports this statement of Ibn Hamid in Tuhfat al-Wusul (Noor al-Deen Talib ed.):

فأما صفة الاستواء ما هو؟

والذي عليه مذهب أحمد أن الاستواء وصف لما قد ثبت تعارفه، **وهو نحو الثبوت والقعود**، **قال: وهو ظاهر المذهب**، وهو القول الحقيقي في موجب الآية

Kitab al-Tawheed together.[96] Ibn Khuzaymah's proto-Taymiyyan/Salafi theology requires no elaboration.[97] This event is extremely significant as it demonstrates what the majority of the Hanbalis believed.

Ishaq b. Ahmad al-'Althi al-Hanbali (d. 534 A.H.) challenged Ibnul Jawzi's claim that Ahlus Sunnah did not understand Allah's attributes.[98]

Ibn al-Arabi (d. 543 A.H.) relays in his *Al-'Awasim min al-Qawasim*, p. 209, that once when Al-Qushayri (465 A.H.) was holding a session, the ayah "the Most Compassionate, did *istiwa* on the Throne." (20:5), was recited, and then the Hanbalis who were present stood up and

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[96] He states in *Dhayl Tabaqat al-Hanabila*, vol. 1, p. 38:

وفي سنة ستين وأربعمائة كان أبُو علي بن الوليد ـ شيخ المعتزلة ـ قد عزم على إظهار مذهبه لأجل موت الشيخ الأجل أبي منصور بن يوسف، فقام الشريف أبُو جعفر، وعبر إلى جامع المنصور، هو وأهل مذهبه، وسائر الفقهاء وأعيان أهل الحديث، وبلغوا ذلك. ففرح أهل السنة بذلك، **وقرأوا كتاب التوحيد لابن خزيمة.** ثم حضروا الديوان، وسألوا إخراج الاعتقاد الذي جمعه الخليفة القادر. فأجيبوا إلى ذلك. وقرىء هناك بمحضر من الجميع، واتفقوا على لعن من خالفه وتكفيره. وبالغ ابن فَورك في ذلك.

ثم سأل الشريف أبُو جعفر، والزاهد الصحراوي: أن يسلم إليهم الاعتقاد، فقال لهم الوزير: **ليس ههنا نسخة غير هذه. ونحن نكتب لكم به نسخة لتقرأ في المجالس. فقالوا: هكذا فعلنا في أيام القادر، قرىء في المساجد والجوامع. فقال: هكذا تفعلون، فليس اعتقاد غير هذا،** وانصرفوا. ثم قرىء بعد ذلك الاعتقاد بباب البصرة، وحضره الخاص والعام.

[97] Below are just a couple of examples from Ibn Khuzaymah's Kitab al-Tawheed showing that he knew the meaning of *sifat*, such as fingers and descent.

On page 184:

أمّا خَبَرُ ابْنِ مَسْعُودٍ **فَمَعْنَاهُ**: أنَّ اللَّهَ جَلَّ وعَلا يُمْسِكُ ما ذُكِرَ فِي الخَبَرِ عَلى أصابِعِهِ، عَلى ما فِي الخَبَرِ، سَواءً قَبْلَ تَبْدِيلِ اللَّهِ الأرْضَ غَيْرَ الأرْضِ، لِأنَّ الإمْساكَ عَلى الأصابِعِ غَيْرُ القَبْضِ عَلى الشَّيْءِ، وهُوَ مَفْهُومٌ فِي اللُّغَةِ الَّتِي خُوطِبْنا بِها؛ لِأنَّ الإمْساكَ عَلى الشَّيْءِ بِالأصابِعِ غَيْرُ القَبْضِ عَلى الشَّيْءِ، **وهُوَ مَفْهُومٌ فِي اللُّغَةِ، الَّتِي خُوطِبْنا بِها**

And on page 290:

وفِي هَذِهِ الأخْبارِ ما بانَ وثَبَتَ وصَحَّ: أنَّ اللَّهَ جَلَّ وعَلا فَوْقَ سَماءِ الدُّنْيا، الَّذِي أخْبَرَنا نَبِيُّنا ﷺ أنَّهُ يَنْزِلُ إلَيْهِ، إذْ مُحالٌ **فِي لُغَةِ العَرَبِ أنْ يَقُولَ: نَزَلَ مِن أسْفَلَ إلى أعْلى، ومَفْهُومٌ فِي الخِطابِ أنَّ النُّزُولَ مِن أعْلى إلى أسْفَلَ**

[98] We read in Ibn Rajab's *Dhayl Tabaqat al-Hanabila*, vol. 3, p. 488:

(ثم تعرضت لصفات الخالق تعالى، كأنها صدرت لا من صدر سكن فيه احتشام العلي العظيم، ولا أملاها قلب مليء بالهيبة والتعظيم، بل من واقعات النفوس البهرجية الزيوف. **وزعمت أن طائفة من أهل السنة والأخيار تلقوها وما فهموا، وحاشاهم من ذلك**. بل كفوا عن الثرثرة والتشدق، لا عجزاً ـ بحمد الله ـ عن الجدال والخصام، ولا جهلاً بطرق الكلام. وإنما أمسكوا عن الخوض في ذلك عن علم ودراية، لا عن جهل وعماية

exclaimed loudly, "Sitting...Sitting."[99] This demonstrates that they did not make *tafweedh* of the meaning of *istiwa*.

In his *al-Mataalib al-'Aliyah*, p. 17, Imam ar-Razi attributed to the majority of the Hanbalis that they affirmed that Allah moves.[100] Even though it is questionable that the majority of Hanbalis explicitly affirmed this, it is very interesting to note that ar-Razi at least thought that they did so (even if only as a necessary implication of their beliefs).

Ibn Abi Qasim al-Dashti (d. 661 A.H.) authored a book entitled *Ithbat al-Hadd lillah wa-annahu 'Qa'id 'ala Arshihi*, and in it he:

- ❖ Affirms that we must believe in the *istiwa* of Allah on the Throne just as the laity do[101], which implies that we know the meaning. **(page 118)**
- ❖ Affirms a direction and place for Allah. **(pages 127-129)**
- ❖ Affirms that we go with the ***dhahir* meaning** of Allah's attributes. **(pages 158-159)**
- ❖ Affirms that the meaning of *istiwa* is sitting. **(pages 171, 173-174, and 180)**

Thus, it is quite clear that he was not a *mufawwidh*.

As we can see, the bulk of Hanbalis do not appear to have been influenced by kalam during this period.

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[99] He states:

أنه ورد بها الأستاذ أبو القاسم عبد الكريم بن هوازن القشيري، الصوفي، من نيسابور (٤)، فعقد مجلسا للذكر، وحضر فيه كافة الخلق، وقرأ القارئ: (الرحمن على العرش استوى). قال لي أخصهم: فرأيت - يعني (٥) الحنابلة - يقومون في أثناء المجلس **ويقولون: قاعد، قاعد** بأرفع صوت، وأبعده (٦) مدى (٧)، وثار إليهم أهل السنة من أصحاب القشيري،...

[100] He says:

المجسمة اختلفوا في هل يصح عليه الذهاب والمجيء، والحركة والسكون؟ فأباه بعض الكرامية، وأثبته قوم منهم. **وجمهور الحنابلة يثبتونه.**

[101] Interestingly, several Ashari scholars deemed the views of the laity to be 'anthropomorphic' absent being educated about Ashari theology; see Is Ash'arism the Theology of the Masses?

The Aqeedah of Hanbali Scholars Immediately Succeeding Ibn Taymiyyah

Despite not always adopting his terminology or agreeing with all his theological stances, Ibn Taymiyyah had an undeniably strong influence on the topic of *sifat* on his students and their students among the Hanbalis who came after him.[102] To be more specific, they denied *tafweedh* of the meaning of the attributes and affirmed Allah's volitional attributes.

Ibn Hajar al-Asqalani said that **the majority of Hanbalis**[103] believed that Allah speaks whenever he wills[104] and thus deemed the divine attribute of speech to be a volitional one.

Ibn Taymiyyah's influence was upon Ahlul Hadeeth in general, even beyond the Hanbali jurists.[105]

Ibn Abdul Hadi (d. 744 A.H.)

There is no dispute that Ibn Abdul Hadi was fully aligned with Ibn Taymiyyah on the subject of *sifat*. He highly praised Imam

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[102] Ibn Taymiyyah's influence on the Hanbalis who came after him is difficult to deny. Even those who dislike Ibn Taymiyyah frustratingly acknowledge this fact; see, for example, Imam Al-Kawthari's remarks on page 34 of his book, *al-Ishfaq 'ala Ahkam al-Talaq*

[103] It is not explicitly clear whether he meant in general or specifically the Hanbalis during his time

[104] He says in his *Fathul Bari*, vol. 13, p. 493:

والخامِسُ أنَّهُ كَلامُ اللَّهِ غَيْرُ مَخْلُوقٍ أنَّهُ لَمْ يَزَلْ يَتَكَلَّمْ إذا شاءَ نَصَّ عَلى ذَلِكَ أحْمَدُ فِي كِتابِ الرَّدِّ عَلى الجَهْمِيَّةِ وافْتَرَقَ أصْحابُهُ فِرْقَتَيْنِ مِنهُمْ مَن قالَ هُوَ لازِمٌ لِذاتِهِ والحُرُوفُ والأصْواتُ مُقْتَرِنَةٌ لا مُتَعاقِبَةٌ ويَسْمَعُ كَلامَهُ مَن شاءَ **وأكْثَرهم قالُوا إنَّهُ مُتَكَلِّمٌ بِما شاءَ مَتى شاءَ** وأنَّهُ نادى مُوسى عَلَيْهِ السَّلامُ حِينَ كَلَّمَهُ ولَمْ يَكُنْ ناداهُ مِن قَبْلُ

[105] Ibn Kathir who was Shafi states in his Bidayah wal-Nihayah, vol. 14, p. 208:

فَإنَّ القائِلِينَ بِأنَّ اللَّهَ تَعالى تَقُومُ بِهِ الأفْعالُ الِاخْتِيارِيَّةُ لا يَقُولُونَ بِأنَّ فِعْلَهُ تَعالى القائِمَ بِذاتِهِ المُقَدَّسَةِ ـ بَعْدَ أنْ لَمْ يَكُنْ ـ مَخْلُوقٌ، بَلْ يَقُولُونَ: هُوَ مُحْدَثٌ ولَيْسَ بِمَخْلُوقٍ. بَلْ هُوَ كَلامُ اللَّهِ تَعالى القائِمُ بِذاتِهِ المُقَدَّسَةِ، وما كانَ قائِمًا بِذاتِهِ لا يَكُونُ مَخْلُوقًا، وقَدْ قالَ اللَّهُ تَعالى: (ما يَأْتِيهِمْ مِن ذِكْرٍ مِن رَبِّهِمْ مُحْدَثٍ) [الأنبياء ٢] وقالَ تَعالى: (ولَقَدْ خَلَقْناكُمْ ثُمَّ صَوَّرْناكُمْ ثُمَّ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ) [الأعراف ١١] فالأمْرُ بِالسُّجُودِ لِآدَمَ **صَدَرَ مِنهُ تَعالى بَعْدَ خَلْقِ آدَمَ**، فالكَلامُ القائِمُ بِالذّاتِ لَيْسَ مَخْلُوقًا، وهَذا لَهُ مَوْضِعٌ آخَرُ. وقَدْ صَنَّفَ البُخارِيُّ ـ ▯ ـ كِتابًا فِي هَذا المَعْنى سَمّاهُ «» خَلْقُ أفْعالِ العِبادِ «».

Al-Darimi and Ibn Khuzaymah for their works on *sifat*,[106] which is enough to give away his theology.

He affirmed knowing the *qadr al-mushtarak* (common factor) in the divine attributes that would allow us to know their meanings, in addition to affirming the volitional attributes of Allah.[107]

Ibn Qadi Al-Jabal (d. 771 A.H.)

A leading Hanbali jurist of his time, Ibn Qadi was an ardent supporter of Ibn Taymiyyah's theology. His work, *al-Radd 'ala man Radd 'ala Shaykh al-Islam fi Mas'alat al-Hawadith*, clearly lays out his theology. In it, he challenges al-Qadi Abu Ya'la's attempt to make *ta'weel* of Imam Ahmad's statement that Allah speaks whenever He wills.[108]

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[106] He said in his *Risala Lateefah fi Ahadeeth Mutafarriqah Da'ifah*, pp. 75-76:

وصنف كتابا جليلا في الرد على بشر المريسي وأتباعه من الجهمية بعد المناظرة بينه وبين بعض الجهمية من أصحاب بشر والثلجي... وقد هتك رحمه الله في هذا الكتاب ستر الجهمية وبين فضائحهم، ولا أعلم للمتقدمين في هذا الشأن كتابا أجود منه ومن كتابه الآخر في الرد على عموم الجهمية، وكتاب التوحيد لإمام الأئمة محمد بن إسحاق ابن خزيمة، وإن كان جليلا في هذا الباب ومصنفه من أكابر أئمة المسلمين إلا أن كتاب الدارمي أنفع في بعض شبه الجهمية، والدارمي أحذق في معرفة كلام الجهمية والعلم بمرادهم والرد عليهم، وكلاهما إمام مبرّز في هذا الشأن وفي غيره، رحمهما الله ورضي عنهما وعن سائر أئمة الدين

[107] He states in his *al-Sarim al-Munki*, pp. 233-234:

لكن إثبات القدر المشترك لا بد منه كما في الوجود، وباقي الصفات، وإلا لزم التعطيل المحض، فنحن نثبت النزول على وجه يليق بجلال الله وعظمته، من غير تحريف ولا تعطيل ولا تكييف ولا تمثيل...

وقد دل العقل والنقل **على قيام الأفعال الاختيارية به فهو الفاعل المختار** بفعل ما يشاء ويختار، ذو القدرة التامة والحكمة البالغة والكمال المطلق، وقد ثبت في الصحيح أنه يتحول من صورة إلى صورة وثبت أنه يتبدى لهم في صورة غير الصورة التي رأوه فيها أول مرة ثم يعود في الصورة التي رأوه فيها أول مرة.

وهذا كله حق لأن الصادق المصدوق المعصوم الذي لا ينطق عن الهوى قد أخبر به،وليس في العقل ما ينفيه، بل جميع ما أمر به صاحب الشرع يوافقه العقل الصحيح ويؤيده وينصره ولا يخالفه أصلًا.

وإذا عرف هذا فقد يقال ما ورد من الأدلة الدالة على العظمة وكبر الذات، ليس بينها وبين ما قيل إنه يعارضها منافاة ولا معارضة، بل جميع ذلك حق والجمع بين ذلك كله سهل يسير بعد العلم بإثبات **الأفعال الاختيارية**

[108] In the manuscript form of the book at *Dar al-Kutub wal-Makhtutat al-Masriyyah*, it states on page 14:

وتأول القاضي أبو يعلى المشيئة في قوله إذا شاء، على مشيئة الإسماع بناء على أن الكلام صفة نفسية لا يتعلق بالمشيئة بل هو نعت ذاتي كالحياة والعلم، فقيل عليه هذا باطل لثلاثة أوجه أحدهما أن رد المشيئة إلى مشيئة الإسماع تأويل الكلام وخروج عن ظاهره بغير دليل، الثاني أنه يلزم منه قِدم السامع لأن قوله لم يزل عبارة مستغرقة، الثالث أن الإمام أحمد قال فيما رده على الجهمية في قوله تعالى "إنا جعلنا قرآنا عربيا" أي صيرناه على فعل من أفعالنا، وهذا يخالف تأويل من تأول الجعل بمعنى التسمية..

Abu Mudhfir Yusuf al-Sarmari (d. 776 A.H.)

Abu Mudhfir authored a poem in defense of Ibn Taymiyyah against Imam al-Subki entitled, *al-Himyah al-Islamiyyah fi al-Intisar li-Madhab Ibn Taymiyyah*. In it, he explicitly defends that the divine attribute of speech is volitional.[109]

Ibn Rajab (d. 795 A.H.)

Ibn Rajab was a student of Ibnul Qayyim, and in essence, he followed the same theology as Ibn Taymiyyah when it came to *sifat*. He was not a blind follower of Ibn Taymiyyah, as he did disagree with him on tertiary matters such as Ibn Taymiyyah's position on divorce and whether to utilize '*ilmul kalam* itself to refute the Mutakallimeen.

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[109] He states:

أو قلت فعل اختيار منه ممتنع   ضاهيت قول امرئ مغو بأنصبه

ولم يزل بصفات الفعل متصفا   وبالكلام بعيدا في تقربه

سبحانه لم يزل ما شاء يفعله   في كل ما زمن ما من معقبه

نوع الكلام كذا نوع الفعال قديم   **لا المعين منه في ترتبه**

Nevertheless, he affirmed both Allah's volitional attributes[110] and the meanings of the divine attributes,[111] hence making it clear that he did not belong to the *tafweedh* camp.

Al-Jamal Al-Maqdisi (d. 798 A.H.)

He was the grandfather of Imam ibn al-Mibrad (d. 909 A.H.). Ibn al-Mibrad reports some of his grandfather Al-Jamal's words from his missing book, *al-Tuhfa wal-Fa'idah*. In it, we can clearly see that he agreed with Ibn Taymiyyah's stance on the affirmation of volitional attributes.[112]

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[110] In his *Fathul Bari*, vol. 7, p. 236, Ibn Rajab affirms Allah's coming as a volitional attribute connected to Allah's will and even states that this is the position of Imam Ahmad:

ومن جملة صفات الله التي نؤمن بها، وتمر كما جاءت عندهم: قوله تعالى:

(وجاءَ رَبُّكَ؟والمَلَكُ صَفاًّ صَفاًّ) [الفجر:٢٢] ونحو ذلك مما دل على إتيانه ومجيئه يوم القيامة.

وقد نص على ذلك أحمد وإسحاق وغيرهما.

وعندهما: **أن ذلك من أفعال الله الاختيارية التي يفعلها بمشيئته واختياره.**

He does the same with Allah's speech in vol. 9, p. 259 of the same work:

وقوله: «هل تدرون ماذا قال ربكم؟» - وفي بعض الروايات:

«الليلة»، وهي تدل على

أن الله تعالى يتكلم بمشيئته واختياره.

كما قال الإمام أحمد: لم يزل الله متكلما إذا شاء.

[111] In his *Dhayl Tabaqat al-Hanabila*, vol. 1, pp. 385-386, Ibn Rajab talks about how the attributes are taken on their reality and that we know their meanings:

اللفظ إنْ دل بنفسه فهو حقيقة **لذلك المعنى**، وإن دل بقرينة فدلالته بالقرينة **حقيقة للمعنى الآخر**، فهو حقيقة في الحالين. وإن كان المعنى المدلول عليه مختلفا فحينئذ يقالُ: لفظ اليمين في قوله سبحانه وتعالى: «والسّماواتُ مَطْوِيّاتٌ بِيَمينِهِ» ٣٩: ٦٧، حقيقة. وهو دالٌ على الصفة الذاتية. ولفظ اليمين في الحديث المعروف: «الحَجَرُ الأسوَدُ يَمِينُ اللهِ في الأرْضِ. فَمَن صافَحَهُ فَكَأنما صافَح اللهَ ».

وقيل: يمينه يُرادُ به - مع هذه القرائن المحتفة به - محل الاستلام والتقبيل. **وهو حقيقة في هذا المعنى** في هذه الصورة، وليس فيه ما يوهم الصفة الذاتية أصلا، بل دلالته على معناه الخاص قطعية لا تحتمل النقيض بوجهٍ، ولا تحتاج إلى تأويل ولا غيره.

وإذا قيل: فابن الفاعوس لم يكن من أهل هذا الشأن - أعني: البحث عن مدلولات الألفاظ؟ قيل: ولا ابن الخاضبة كان من أهله، وإن كان محدثا. وإنما سمع من ابن الفاعوس، أو بلغه عنه إنكار أن يكون هذا مجازا، لما سمعه من إنكار لفظ المجاز فحمله السامع **لقصوره أو لهواه** على أنه إذا كان حقيقة لزم أن يكون هو يد الرب عزَّ جل، التي هي صفته. وهذا باطل. والله أعلم.

[112] See Ibn al-Mibrad's *Sayr al-Haath ila 'Ilm al-Talaq al-Thalaath*, ed. al-'Ajmi, p. 59

Ibrahim Ibn Muflih (d. 884 A.H.)

Ibn Muflih[113] categorized those who denied volitional attributes as Ibn Kullab, al-Muhasibi, al-Ashari, al-Qadi Abu Ya'la, Ibn Aqeel, Ibn al-Zaghouni, etc. As for those who affirmed them, he ascribes this stance **to the majority** of Ahlul Hadeeth, such as Ibn Al-Mubarak, Al-Bukhari, al-Darimi, Ibn Khuzaymah, Ibn Hamid, etc.[114]

Just by virtue of his categorization, it seems quite obvious which side he has chosen!

The Aqeedah of Latter-Day Hanbali Scholars

As time progressed after Ibn Taymiyyah's death well into the 9th century, Ibn Taymiyyah's influence remained visible but began to dissipate among some Hanbali scholars, especially as they had to be wary of being persecuted for being too assertive in espousing any theological stances in opposition to Ash'arism. [115]

Moreover, there was a noticeable prioritization of attending to fiqh and standardizing some of the formal opinions of the juristic school during this period. Nevertheless, Ibn Taymiyyah's influence remained.

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[113] He is not to be confused with the more prominent Hanbali jurist, Shams ud-Deen ibn Muflih who died in 763 A.H.

[114] Still in its manuscript form, he states in *al-Isti'adha min al-Shaytan wa-Ahkamihi*, folio 16:

فإن قيل: كان الله ولا عرش، فإن كان على العرش للزم التحول، قلنا: هذا سؤال مشهور للنفاة، وعنه جوابان مشهوران، أحدهما: قول من لا يجيز أن يقوم بالله أفعال تتعلق بقدرته ومشيئته، كما هو قول ابن كلاب والحارث المحاسبي والأشعري والقاضي أبي يعلى وابن عقيل وابن الزاغوني وغيرهم، أن العرش حوله من حال إلى حال، فكان التعبير والتحويل في العرش...

والجواب الثاني: جواب أكثر أهل الحديث كابن المبارك وأمثاله والبخاري وعثمان الدارمي وابن خزيمة وابن حامد وابن منده وإسماعيل الأنصاري وابن عبد البر وغيرهم – رضي الله عنهم – ممن يقول: **إنه تقوم به الأفعال الاختيارية المتعلقة بمشيئته وقدرته.**

[115] Examples of scholars oppressed for espousing views in defense of Ibn Taymiyyah are Ibn Abi al-'Izz al-Hanafi and Shihab al-Din ibn Murri al-Hanbali. Al-Maqrizi mentions how several of the Hanbalis were oppressed as a result of following Ibn Taymiyyah's aqeedah during his time. He states in al-Muqaffah al-Kabeer, vol. 1, p. 281:

وكثر المتعصّبون على ابن تيميّة بالقاهرة، وأوذي الحنابلة ، وحبس تقيّ الدين عبد الغنيّ، ابن الشيخ شرف الدين الحنبليّ. وألزم سائر الحنابلة بالرجوع عن عقيدة ابن تيميّة، وشنّع عليه.

For further examples, see Mashur b. Hassan, Mihnat Ibn Abi al-'Izz al-Hanafi, pp. 103-107.

Consider the following eye-opening and telling accounts by Abi Salim al-'Ayyashi (d. 1090 A.H.). He states that on his trip to Madinah, he met the Shafi scholar, Burhan al-Din al-Korani (d. 1101 A.H.), who authored a book on the differences between the Hanbalis and Asharis. He commended Burhan al-Din for his objectivity in his research. Al-'Ayyashi states that Burhan al-Din told him that the Hanbalis only make *tafweedh* of those meanings that are problematic pertaining to the *sifat*, **while generally speaking, they affirm the meanings as understood by the Arabs such as *istiwa*, elevation, descent, etc.**[116]

This is very interesting, as the stance of the Hanbalis is being described as that of *tafweedh* of the meaning, although they still know the meanings according to the Arabic language! Clearly, the meaning whose knowledge is being negated is the denotative type, while the known one is connotative.

He also says that his Hanbali companions in Cairo showed him one of Ibn Taymiyyah's works and that it was standardized (*mu'tamad*) reading for the Hanbalis.[117] This is critical as we are speaking about

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[116] We read in *al-Rihla al-'Ayyashiyyah*, pp. 570-580:

وقد أجاد شيخنا رضي الله عنه – يعني الكوراني رحمه الله بالفحص عن كلِّ ما نُسِبَ إلى الحنابلة، ولم يقلِّد في ذلك أهل مذهبه من الشافعية، لعلمه بما يقع بين المتناظرين وعدم تحقيق محل النزاع، ونسبة كل واحد منهما صاحبه إلى لازم قوله وتعلقه بظواهر أقواله، وإن كان في صريح كلامه ما يدفع تلك اللوازم ويحيل تلك الظواهر، ولذلك كتب شيخنا عند عزمه على البحث في هذه المسائل بإشارة شيخه الصفي إلى الشيخ عبد الباقي الحنبلي البعلي الدمشقي (أبي المواهب)، وهو إذ ذاك كبير الحنابلة وإمامهم علما وعملا وصلاحا بدمشق، ، ليكتب له بمعتقد الحنابلة محرَّرًا مبيِّنًا بأدلته حتى لا ينسب إليهم شيئا مما لم يقولوه، وأخذ هو في الفحص عن رسائل الشيخ ابن تيمية وأصحابه فيما يتعلّق بذلك حتى ظفر من ذلك بما تحرّر له به معتقد الحنابلة ومبنى طريقتهم.

قال لي: لما أمعنت النظر في رسائل القوم ومصنفاتهم وجدتهم برآء من كثير مما رموهم به أصحابنا الشافعية من التجسيم والتشبيه، وإنما القوم متمسكون بمذهب كبراء المحدثين كما هو المعروف من حال إمامهم رضي الله تعالى عنه، من إبقاء الآيات والأحاديث على ظواهرها والإيمان بها كذلك، **مفوضون فيما أشكل معناه...**

فيقولون: الله ورسوله أدرى بمعاني الآيات والأحاديث من هؤلاء المؤولين، وما ورد عنهم أنهم أولوا شيئًا من ذلك...فمراد الله بهذه الألفاظ هي المعاني التي تريدها منها العرب في لغتهم، وتطلق على كل واحد بحسب ما يليق به، فالمراد بالاستواء والفوق والنزول **هي معانيها المعهودة في كلام العرب**، فإذا قلت: زيد فوق السرير" فمعناه مستقر عليه متمكن منه مستعل، ولما علمنا أن زيدًا جرم من الأجرام والسرير كذلك تحقق لنا أن الفوقية في حقه واستقراره فوق السرير يوجب مماسته له، وتحيزه في جهة من جهاته، وأما المولى ﷻ فماهية ذاته غير مدركة لأحد من الخلق، فكيف نقول بأن استقراره فوق العرش يوجب مماسته له وتحيزه في جهة، لأن ذلك استقرار الجسم، وأما استقرار من ليس بجسم فلا نحكم بأنه يوجب كذا وكذا حتى نعلم ماهيته والماهية غير معلومة، فنثبت له استقرارًا حقيقيًا فوق العرش، لأنه أثبته لنفسه في كتابه وعلى لسان رسوله...

[117] Al-'Ayyashi said:

ولقد أطلعني بعض أصحابنا بالقاهرة على رسالة للشيخ **ابن تيمية وهي معتمدة عند الحنابلة**، فطالعتها كلها،

mid-eleventh century Egypt, and Ibn Taymiyyah's theological works[118] were still considered standard and official readings among the Hanbalis![119]

'Alaa' al-Din al-Mardawi (d. 885 A.H.)

Imam al-Mardawi affirms Allah's volitional attributes. When speaking about the divine attribute of speech, he relays nine different opinions. The ninth opinion he relays is precisely Ibn Taymiyyah's, namely that Allah speaks whenever He wills in a temporal sense. Al-Mardawi attributes this opinion to the Imams of hadeeth and Sunnah, including Imam Ahmad himself. [120]

Also, al-Mardawi does not differentiate between how he affirms any of Allah's attributes, such as His speech, descent, coming, hearing, seeing, etc.[121] This is essential, as we all know that nobody made *tafweedh* of the meaning of Allah's hearing and seeing, and thus this would entail that he did not do the same for the remaining.

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[118] Particularly the *Hamawiyyah*, *al-Tadmuriyyah*, and *Sharh Hadeeth al-Nuzul*.

[119] This should come as no surprise, given that Ibn Qutlubgha al-Hanafi (d. 879 A.H.) states in vol. 1, p. 86 of his commentary on a theological work of Ibn al-Humam called *al-Musayara*, that the Hanbalis themselves confess that Ibn Taymiyyah is the most knowledgeable of them:

وإنما سقت كلام هذا الرجل الاعتراف أهل مذهبه أنه أعلمهم

[120] He states in his *al-Tahbeer Sharh al-Tahreer*, vol. 3, p. 1312:

التّاسِع: [أن يُقال]: لم يزل الله متكلما إذا شاءَ، ومَتى شاءَ، وكَيف شاءَ، بِكَلام يقوم بِهِ، وهُوَ يتَكَلَّم بِهِ بِصَوْت يسمع، **وأن نوع الكَلام قديم، وإن لم يكن الصَّوْت المعين قَديما**، وهَذا القَوْل هُوَ المَأْثُور عَن أئِمَّة الحَدِيث والسّنة)

ومن أعظم [القائِلين] بِهَذا القَوْل الأخير الإمام أحْمد، فَإنَّهُ قالَ: (لم يزل الله تَعالى متكلما كَيفَ شاءَ بِلا تكييف)، وفِي لفظ: (إذا شاءَ).

He also reaffirms in vol. 3, p. 1352 that Imam Ahmad's stance is that Allah speaks according to His will:

فَهَذا الإمام أحْمد - ورَضي عَنهُ - قد صرح فِي غير رِوايَة بِأن الله يتَكَلَّم بِصَوْت بقدرته **ومشيئته** إذا شاءَ وكَيف شاءَ، وهجر من قالَ: إنَّه لا يتَكَلَّم بِصَوْت وبدعه.

[121] He states in, vol. 3, p. 1345:

ولا خيال - نفي التَّشْبِيه والتمثيل والتكييف، وأنَّهُمْ قائِلُونَ فِي صفة الكَلام، كَما يَقُولُونَ فِي جَمِيع صِفات الله تَعالى، من النُّزُول، والمجيء، والاستواء، والسمع، والبَصَر، واليَد، وغَيرها، كَما قالَه سلف هَذِه الأمة الصّالح مَعَ إثباتهم لَها،

And in case one retorts by saying that al-Mardawi considered the attributes to be *mutashabih*, the fact remains that for al-Mardawi, *mustashabih* did not entail not knowing their meanings at all. If we read al-Mardawi's discussion on pages 1395-1399 in volume 3 of his al-Tahbeer, it becomes evident that *mutashabih* for him entails a lack of clarity on the details regarding a matter. For instance, he said that the cow in Surah 2:67 is *mutashabih* because details of the cow were not specified. But that does that mean that Al-Mardawi does not know the basic core meaning of cow in the ayah!

Ibn Al-Mibrad (d. 909 A.H.)

He affirms the volitional attributes of Allah and even contests al-Qadi Abu Ya'la's attempt at making ta'weel of Imam Ahmad's statement about Allah speaking whenever He wills.[122] He also cites Ibn Hamid's opinion that descent implies movement and that **this is the majority stance of the latter Hanbalis.**[123]

Ibn al-Najjar al-Fattouhi (d. 972 A.H.)

Ibn al-Najjar mentions nine opinions regarding the Qur'an, and in the ninth opinion, which he attributes to Ahlul Hadeeth and Imam Ahmad, he states that Allah's speech is a volitional attribute connected

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[122] He states in his book *Tuhfat al-Wusul 'ila 'Ilm al-Usul 'ala Madhab Ahlus Sunnah wal-Jama'ah*, pp. 106-107:

وعندي أن الأمر على غير ما ذكره القاضي، وأن الأمر في ذلك على شيئين: الأول: القرآن كلام الله قديم، وهذا ليس له مدخل في كلام أحمد...الثاني: أن كلام الله عز وجل بالقرآن وتعبير القرأن قديم، وأن الله عز وجل لم يزل متكلما، ولا نقول: الكلام صفة حدثت له = فهو لم يزل متكلما من حيث الجملة من غير نظر إلى شيء.

وقول أحمد: ((متى شاء)) يعني: متى شاء أن يتكلم بشيء تكلم به، مع أن كلامه الذي هو ضد ما لم يتكلم قديم، وأنه إذا شاء تكلم، وإذا شاء لم يتكلم، **وأن كلامه ليس بمتصل منه في سائر الأوقات، بل إذا شاء الكلام تكلم، مع أن وصفه بأنه متكلم قديم، وأنه إذا شاء تكلم بشيء، وإذا شاء تكلم بغيره،** وأما ما قالوه؛ يلزم منه أنه متكلم في كل وقت من الأوقات، وأن كلامه متصل مستمر على سائر الأوقات، وهذا يرده النقل والعقل.

وأيضًا فإن قول النبي صلى الله عليه وسلم: (إذا تكلم الله بالوحي؛ سمع أهل السماء للسماء صلصلة كجر السلسلة على الصفوان)، **هذا يدل على أن له أوقاتًا لا يتكلم فيها، وأنه لا يتكلم إلا إذا شاء، مع أن وصفه بأنه متكلم قديم،** وقولهم يلزم منه إذا تكلم بكلمة لا يزال يقولها، وليس الأمر كذلك، بل يتكلم بشيء ينتهي ويأتي غيره

[123] See: *Tuhfat al-Wusul 'ila 'Ilm al-Usul 'ala Madhab Ahlus Sunnah wal-Jama'ah*, p. 73

to Allah's will. He even cites Ibn Hajar al-Asqalani as saying that this is the dominant stance of the Hanbalis. [124]

He even distinguishes this opinion from that of some of the Hanbalis, who said that the Qur'an is eternal and is not spoken in succession. [125]

However, Ibnul Najjar then does something strange by trying to combine the two opinions together![126] Though it is possible to reconcile the belief that Allah does not speak in succession with the stance that He speaks whenever He wills,[127] it is difficult to harmonize two contradictory opinions where one states that Allah's spoken speech is connected to His will, while the other one denies it being so!

Though we can speculate about what Ibnul Najjar had in mind here, it does seem pretty clear, however, that he explicitly intended to, at the

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[124] He states in *Sharh al-Kawkab al-Muneer*, vol. 2, pp. 103-104:

التّاسِعُ: أنَّهُ يُقالُ٦: لَمْ يَزَلْ اللَّهُ مُتَكَلِّمًا إذا شاءَ ومَتى شاءَ وكَيْفَ شاءَ بِكَلامٍ يَقُومُ بِهِ، وهُوَ يَتَكَلَّمُ بِصَوْتٍ يُسْمَعُ، وأنَّ نَوْعَ الكَلامِ قَدِيمٌ، **وإنْ لَمْ يَكُنْ الصَّوْتُ المُعَيَّنُ قَدِيمًا**. وهَذا القَوْلُ: هُوَ المَأْثُورُ عَنْ أئِمَّةِ الحَدِيثِ والسُّنَّةِ٧. ومِن أعْظَمِ القائِلِينَ٨ بِهِ: إمامُنا أحْمَدُ والبُخارِيُّ وابْنُ المُبارَكِ وعُثْمانُ بْنُ سَعِيدٍ الدّارِمِيُّ ونَحْوُهُمْ.

وقالَ الحافِظُ ابْنُ حَجَرٍ: نَصَّ الإمامُ أحْمَدُ فِي كِتابِ «الرَّدِّ عَلى الجَهْمِيَّةِ»: «أنَّ كَلامَ اللَّهِ غَيْرُ مَخْلُوقٍ، وأنَّهُ لَمْ يَزَلْ مُتَكَلِّمًا إذا شاءَ كَيْفَ شاءَ و٢مَتى شاءَ بِلا كَيْفٍ»٣.قالَ القاضِي: قَوْلُهُ: «إذا شاءَ»، أيْ أنْ يُسْمِعَنا.

قالَ أحْمَدُ: لَمْ يَزَلْ اللَّهُ يَأْمُرُ بِما شاءَ٤ ويَحْكُمْ. ثُمَّ قالَ ابْنُ حَجَرٍ: وافْتَرَقَ أصْحابُ أحْمَدَ فِرْقَتَيْنِ. فَمِنهُمْ مَن قالَ: كَلامُهُ لازِمٌ لِذاتِهِ. والحُرُوفُ والأصْواتُ مُقْتَرِنَةٌ لا مُتَعاقِبَةٌ. ويُسْمِعُ كَلامَهُ مَن شاء وأكْثَرُهُمْ أنَّهُ يَتَكَلَّمُ بِما شاءَ إذا شاءَ. وأنَّهُ نادى مُوسى حِينَ كَلَّمَهُ، **ولَمْ يَكُنْ ناداهُ مِن قَبْلُ.**

[125] He said on vol. 2, p. 97:

وذَهَبَ بَعْضُ الحَنابِلَةِ وغَيْرُهُمْ إلى أنَّ القُرْآنَ العَرَبِيَّ كَلامُ اللَّهِ، وكَذَلِكَ التَّوْراةُ، وأنَّ اللَّهَ لَمْ يَزَلْ مُتَكَلِّمًا إذا شاءَ، وأنَّهُ تَكَلَّمَ بِحُرُوفِ القُرْآنِ، وأسْمَعَ مَن شاءَ مِن المَلائِكَةِ والأنْبِياءِ صَوْتَهُ.

وقالُوا: **إنّ هَذِهِ الحُرُوفَ والأصْواتَ قَدِيمَةُ العَيْنِ**، لازِمَةٌ لِلذّاتِ٣، لَيْسَتْ مُتَعاقِبَةً، بَلْ لَمْ تَزَلْ قائِمَةً بِذاتٍ مُقْتَرِنَةٍ لا تُسْبَقُ، والتَّعاقُبُ إنّما يَكُونُ فِي حَقِّ المَخْلُوقِ، بِخِلافِ الخالِقِ٤.

وذَهَبَ أكْثَرُ هَؤُلاءِ إلى أنَّ الأصْواتَ والحُرُوفَ هِيَ المَسْمُوعَةُ مِن القارِئِينَ، وأبى ذَلِكَ كَثِيرٌ.

[126] He states on vol. 2, p. 114:

وإنَّما أطَلْنا لأنَّ غالِبَ النّاسِ فِي زَمَنِنا يَزْعُمُونَ أنَّ القائِلَ بِأنَّ اللَّهَ يَتَكَلَّمُ بِصَوْتٍ وحَرْفٍ قَدِيمَيْنِ غَيْرِ مُتَعاقِبَيْنِ مِن فَوْقِ السَّماءِ بِقُدْرَتِهِ ومَشِيئَتِهِ إذا شاءَ وكَيْفَ٤ شاءَ، كَما قُرِّرَ، يَكُونُ كافِرًا. فَهَذا أحْمَدُ والبُخارِيُّ وغَيْرُهُما مِمَّنْ ذَكَرْنا صَرَّحُوا بِذَلِكَ.

[127] Something that scholars such as Imam al-Sijizzi tried to do; see: 'Alaa Hassan Ismail, *Dirasat al-Sifat al-Ilahiyyah fi al-Awriqa al-Hanbaliyyah*, pp. 190-193.

very least, affirm that the attribute of speech is volitional in terms of it being connected to Allah's will. And Allah knows best.

Mar'ee al-Karmi (d. 1033 A.H.)

Imam Mar'ee al-Karmi is not a *mufawwidh*. He says that we know the meanings of Allah's *sifat*, which are free of puzzles and riddles. [128] He states that Ibn Taymiyyah championed the madhab of the Salaf on the issue of *sifat*[129] and that an attack on Ibn Taymiyyah's aqeedah is tantamount to attacking the aqeedah of the Salaf.[130]

However, there appear to be some statements made by Imam Mar'ee which seem to give the impression that he was a *mufawwidh*. He states that the madhab of the Salaf is to not delve into these issues and to do *tafweedh* to Allah[131]. He even cited Imam al-Bayhaqi, who said that "*tafweedh* is safer" and followed it by saying that he follows the path of the Salaf.[132] After mentioning a dispute over the meaning of kursi, he remarked that its meaning should be consigned (*yufawwadh*) to Allah.[133]

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[128] He states in *Aqaweel al-Thiqat fi Ta'weel al-Asma' wal-Sifat*, p. 234:

ونعلم أن ما وصف الله بِهِ نَفسه من ذَلِك فَهُوَ حق لَيْسَ فِيهِ لغز ولا أحاجي بل مَعْناهُ يعرف من حَيْثُ يعرف مَقْصُود المُتَكَلّم بِكَلامِهِ وهُوَ سُبْحانَهُ مَعَ ذَلِك لَيْسَ كمثله شَيْء

[129] He says on p. 239:

وأطال ابْن تَيْمِية الكَلام على ذَلِك وعَلى تأييد مَذْهَب السّلف فِي عدَّة كراريس

[130] He says in his *al-Kawakib al-Duriyyah fi Manaqib al-Mujtahid Ibn Taymiyyah*, p. 236:

فإن طُعن على الشيخ ابن تيمية – رحمه الله – من حيث العقيدة، فعقيدته عقيدة السلف، كما وقع الاتفاق على ذلك وقت المناظرة. فليطعن على السلف من طعن فيه.

[131] He states on p. 61:

أن مَذْهَب السّلف هُوَ عدم الخَوْض فِي مثل هَذا والسُّكُوت عَنهُ وتفويض علمه إلى الله تَعالى

[132] He on page 200:

قلت وبمذهب السّلف أقْول وأدين الله تَعالى بِهِ وأسأله سُبْحانَهُ المَوْت عَلَيْهِ

[133] He states on pp. 117-118:

واعْلَم أن هَذِه الأحادِيث ونَحْوها تروى كَما جاءَت ويفوض مَعْناها إلى الله

However, these could plausibly be explained by the fact that there was a conflation between the terminological uses of *ma'na* (meaning) and *kayfiyyah* (modality) during that time period, as was clearly highlighted when we discussed al-'Ayyashi earlier.

Al-Mar'ee has another statement shedding much clarity on this matter when he states that the meaning that should be avoided is the meaning that signifies modality (*kayfiyyah*)[134]. This demonstrates that Al-Mar'ee is not totally against assigning a meaning to the *sifat* (as my very first citation of him clearly shows), but that we must avoid ones that signify a modality; in other words, the denotative definition. And Allah knows best.

Ibn Balban (1083 A.H.)

Ibn Balban followed the path of the Mutakallimeen when it came to denying Allah's volitional attributes. Determining whether Ibn Balban did *tafweedh* of the meanings of the divine attributes would require a pause for deliberation. If one reads pages 172-177 of his *Qalaid al-'Iqyan*, ed. Dar al-Minhaj, which is a summary exposition of Ibn Hamdan's theology, we note the following:

- ❖ On **page 172**, he states that we stop interpreting the *nusus* on *sifat* where our scholars stopped. This is an important qualifier since if it can be shown that there is precedent for interpreting some of these *sifat*, then technically speaking, Ibn Balban would (or at least should) not object. Thus, he is not unconditionally against interpreting the *nusus* on *sifat* but rather against interpretations lacking scholarly precedent.

[134] He states on pp. 64-65:

ومن العجب أن أئِمَّتنا الحَنابِلَة يَقُولُونَ بِمذهب السّلف ويصفون الله بِما وصف بِهِ نَفسه وبِما وصفه بِهِ رَسُوله من غير تَحْرِيف ولا تَعْطِيل ومن غير تكييف ولا تَمْثِيل... فَنصف الله تَعالى بِما وصف بِهِ نَفسه ولا نزيد عَلَيْهِ، فَإِن ظاهر الأمر فِي صِفاته سُبْحانَهُ أن تكون مُلْحَقَة بِذاتِهِ فَإِذا امْتنعت ذاته المقدسة من تَحْصِيل **معنى يشْهد الشّاهد فِيه معنى يُؤَدِّي إِلى كَيْفِيَّة** فَكَذَلِك القَوْل فِيما أضافَهُ إِلى نَفسه من صِفاته، هَذا كَلام أئِمَّة الحَنابِلَة ولا خُصُوصِيَّة لَهُم فِي ذَلِك بل هَذا مَذْهَب جَمِيع السّلف والمحققين من الخلف.

- ❖ On **page 174**, he simply states that we must accept scriptural texts on *sifat* even if we do not understand their meanings, but as we repeatedly said, "meaning" here could plausibly refer to the denotative definition of the word that conflates with modality. Even Ibn Taymiyyah himself said the same thing,[135] yet no one would dare suggest that he was a *mufawwidh*!

- ❖ On **page 177**, he states that we must have Iman in the passages on *sifat* in accordance with what they entail according to the language (*'ala muqtadha al-lugha*). This is an extremely critical point, and it stands in opposition to the stance of *tafweedh* of meaning. Ibn Hamdan relayed this same exact phrase from Ibn al-Zaghouni, yet if we were to refer to Ibn al-Zaghouni's book, *al-Idah*, we do not find this identical phrase. Yet, as we pointed out earlier when we spoke about Ibn al-Zaghouni's *aqeedah*, the meaning of this phrase is affirmed a number of times by Ibn al-Zaghouni. All of this bolsters the idea that Ibn Hamdan, and consequently, Ibn Balban, agreed with Ibn al-Zaghouni that the attributes are meant to be understood according to what is prevalent in Arabic discourse pertaining to the terms in question. Hence, they should not be considered *mufawwidhs*.

Uthman al-Najdi (d. 1097 A.H.)

Uthman al-Najdi, like others from the latter Hanbalis, tries combining differing viewpoints; nevertheless, his theology inclines more toward Ibn Taymiyyah's theology, especially since he affirms speech to be a volitional attribute of Allah.[136]

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[135] Ibn Taymiyyah states in his *Tadamurriyyah*:

القاعدة الثانية: أن ما أخبر به الرسول عن ربه فإنه يجب الإيمان به سواء عرفنا معناه أو لم نعرف؛ لأنه الصادق المصدوق، فما جاء في الكتاب والسنة وجب على كل مؤمن الإيمان به **وإن لم يفهم معناه.**

[136] He said on page 25 of his book, *Najat al-Khalaf fi 'Itiqad al-Salaf*, ed. al-Hameed:

Ibn Abdul Baqi (d. 1126 A.H.)

Ibn Abdul Baqi's methodology tries to combine the approaches of both Ibn Taymiyyah and al-Qadi Abu Ya'la. The Mutakalimun's influence on him is evident, and yet, despite his convoluted theological methodology, he ultimately ends up agreeing with Ibn Taymiyyah regarding the affirmation of Allah's volitional attribute of speech.

He says that the view that Allah speaks whenever He wills is that of Imam Ahmad and Ahlul Hadith.[137] He proceeds on to quote Ibn Taymiyyah's elaboration of what this entails, namely, that Allah's attribute of speech is interlinked with His will as a volitional attribute, in contradistinction to those who viewed it purely as an eternally essential attribute such as Life, which he argues results in rationally defective implications.[138] The statement is crystal clear, and it is also clear that Ibn Abdul Baqi agrees with it since he does not relay an opposing opinion on this specific issue, in addition to the fact that he already acknowledges it to be Imam Ahmad's position.

فلم يزل الله تعالى متكلما كيف شاء، وإذا شاء بلا كيف، يأمر بما شاء ويحكم ، هذا مذهب الإمام أحمد وأصحابه وهو إمام السنة بلا منازع، ومذهب الإمام محمد بن إسماعيل البخاري إمام الحديث بلا دافع، وجمهور العلماء. قاله ابن مفلح في ((أصوله)) وابن قاضي الجبل.

It is important to note that he attributed this stance to Ibn Taymiyyah's students Ibn Muflih and Ibn Qadi al-Jabal, and we have already shown that Ibn Qadi al-Jabal is undisputedly in alignment with Ibn Taymiyyah's theology on this matter.

[137] He states on pages 65-66 of his book *al-'Ayn wal-Athar fi 'Aqaid Ahlul Athar*, ed. al-Qal'aji, 1st ed.:

فلم يزل الله متكلما كيف شاء، إذا شاء، بلا كيف، يأمر بما يشاء ويحكم .وهذا مذهب الإمام أحمد وأصحابه، ومذهب المحدثين بلا شك، محمد بن إسماعيل البخاري وجمهور العلماء، قاله ابن مفلح في أصوله، وابن قاضي الجبل،

[138] We read the opinion that he relays from Ibn Taymiyyah on pp. 68-69:

وقولنا: ولم يزل الله متكلما كيف شاء إذا شاء بلا كيف، يأمربما يشاء ويحكم، فقد قال الأئمة: إن الله سبحانه **وتعالى يتكلم بمشيئته وقدرته، بمعنى أنه لم يزل متكلما إذا شاء**؛ فإن الكلام صفة كمال، ومن يتكلم أكمل ممن لم يتكلم، ومن يتكلم بمشيئته وقدرته أكمل ممن يكون الكلام ممكنا له. **وقال قوم: لا يتكلم بمشيئته وقدرته، بل كلامه لازم لذاته كحياته**. ثم من هؤلاء من عرف أن الحروف والأصوات لا تكون إلا متعاقبة، والصوت لا يبقى زمانين فضلا عن أن يكون قديما، فقال: القديم معنى واحد لامتناع معان لا هناية لها، وامتناع التخصيص بعدد دون عدد فقالوا: هو معنى واحد، وقالوا: معنى التوراة والإنجيل والقرآن معنى واحد، ومعنى آية الكرسي الدين واحد، **ومنهم من قال: إنه حروف وأصوات قديمة** الأعيان لم تزل ولا تزال، وأن الباء لم تسبق السين، والسين لم تسبق الميم، وأن الحروف مقرونة ببعضها اقترانا قديما أزليا، لم يزل ولا يزال، وهي متراتبة في حقيقتها وماهيتها غير متراتبة في وجودها، وقال كثير منهم: إنها مع ذلك شيء واحد. إلى غير ذلك من اللوازم التي يقول جمهور العقلاء: **إنها معلومة الفساد بضرورة العقل.**

There is also a very insightful and important remark that Ibn Abdul Baqi makes that adds clarity to some of the phrases that he makes that may come across as pro-*tafweedh*. He states that not knowing the modality (*kayf*) of *istiwa* **does not entail that we do not know its core foundational (*asl*) meaning,** similar to how we believe in Allah, despite not knowing how He is, while obviously not totally being clueless about Allah Himself. Ibn Abdul Baqi even concludes this statement by referring to Ibn Taymiyyah's authority and statements on the subject.[139] The generality of Ibn Abdul Baqi's words, despite the context being specific to *istiwa*, would clearly extend to all attributes according to him if we presumed he was consistent.

In summary, Ibn Abdul Baqi tried to mix the thought of Ibn Taymiyyah and al-Qadi Abu Ya'la in his book, and it would not be accurate to assign him to either camp unconditionally. Yet, the 'taymiyyan' influence on him is strikingly evident.

Al-Saffaarini (d. 1188 A.H.)

Al-Saffaarini says that three groups deviated from the path of the Salaf, one of which he labeled as *Ahlul Tajheel*,[140] with tajheel coming from the root word *jahl*, meaning ignorance. He defines *Ahlul Tajheel* as a position that is subscribed to by some who claim to follow the Sunnah

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[139] Ibn Abdul Baqi states on p. 111:

إن هذا تفسير لم يقل به أحد من السلف من سائر المسلمين من الصحابة والتابعين، بل أول من قال ذلك الجهمية والمعتزلة كما قاله أبو الحسن الأشعري في كتاب ((المقالات))، وكتاب ((الإبانة))، فإنه كان **معلوما للسلف علما ظاهرا**، فيكون التفسير المحدث باطلا، ولهذا قال مالك: الاستواء معلوم، وأما قوله: ((والكيف مجهول)) فالجهل **بالكيف لا ينفي علم ما قد علم أصله**، كما نقر بالله ونؤمن به، ولا نعلم كيف هو، **أشار إلى ذلك الشيخ ابن تيمية** ـ رحمه الله تعالى ـ في بعض رسائله، والله أعلم.

[140] He says in his *Lawami' al-Anwar*, vol. 1, p. 116:

وأما المنحرفون عن طريقهم فثلاث طوائف: أهل التخييل وأهل التأويل وأهل التجهيل.

and Salaf, namely *tafweedh* of the meaning.[141] He clearly affirms the apparent meaning of the Sifat.[142]

Regarding volitional attributes, al-Saffarini disagrees with al-Qadi Abu Ya'la's opinion that Allah's descent is an essential attribute and affirms that it is an action/volitional attribute. [143]

Clearer proof that al-Saffarini affirms volitional attributes is that on the very next page, he relays the position of the Mu'tazilites[144] who denied that Allah acts temporally, followed by citing Ibn Taymiyyah refuting this position.[145]

Nevertheless, just like other latter Hanbalis, al-Saffarini falls into apparent contradictions like when he relayed al-Qadi Abu Ya'la's stance on speech, yet tries to explain it through Ibn Taymiyyah's words! This could possibly be reconciled, but if so, then it would entail his inclination toward Ibn Taymiyyah's theology.[146]

All in all, al-Saffarini was evidently more inclined to Ibn Taymiyyah's *aqeedah* on *sifat*.

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[141] He states on vol. 1, pp. 117, almost virtually copy pasting from Ibn Taymiyyah in his *al-Fatwa al-Hamawiyyah al-Kubra*:

وأهل التجهيل هم الذين يقولون: إن الرسول لم يعرف معاني ما أنزل عليه من آيات الصفات، ولا جبريل يعرف معاني الآيات، ولا السابقون الأولون عرفوا ذلك، وكذلك قولهم في أحاديث الصفات، وأن الرسول تكلم بكلام لا يعرف معناه، وهذا قول كثير من المنتسبين إلى السنة واتباع السلف، فيقولون في آيات الصفات وأحاديثها: لا يعلم معرفتها إلا الله، ويستدلون بقوله - تعالى: {وما يعلم تأويله إلا الله} [آل عمران: 7] ، ويقولون: تجرى على ظاهرها، وظاهرها مراد مع قولهم: إن لها تأويلا بهذا المعنى لا يعلمه إلا الله.

[142] He says in his *Lawami' al-Anwar*, vol. 1, p. 468:

هَذِهِ الْعَقِيدَةُ الْأَثَرِيَّةُ الْمُفِيدَةُ «هَدِيَّةٌ» مُهْدَاةٌ وَعَطِيَّةٌ مُؤَدَّاةٌ «مِنِّي» بِعَوْنِ اللَّهِ وَتَوْفِيقِ مَنْ لَا يَنْبَغِي الرُّشْدُ مِنْ سِوَاهُ، «لِأَرْبَابِ» جَمْعُ رَبٍّ بِمَعْنَى صَاحِبِ طَرِيقَةِ «السَّلَفِ» وَعَقِيدَةِ أَهْلِ الْأَثَرِ مِمَّنْ دَرَجَ عَلَى الْحَقِّ وَسَلَفَ حَالَ كَوْنِي «مُجَانِبًا» فِي أَصْلِ نَظْمِي لَهَا، وَتَضْمِينِي إِيَّاهَا أَقْوَالَ السَّلَفِ وَعَقَائِدَ أَهْلِ الْآثَارِ «لِلْخَوْضِ» فِي التَّأْوِيلِ وَالتَّعَمُّقِ فِي صَرْفِ آيَاتِ التَّنْزِيلِ عَنْ مُقْتَضَاهَا الثَّابِتِ **وَمَعْنَاهَا الظَّاهِرِ**

[143] He says on vol. 1, p. 250:

وقال القاضي النزول صفة ذات، والحق أنه صفة فعل

[144] And, of course, the bulk of Mutakallimun agreed with the Mu'tazilites on this point.

[145] Refer to page 251 onward.

[146] See Alaa' Hassan Ismail, *Dirasat al-Sifat al-Ilahiyyah fi al-Awriqa al-Hanbaliyyah*, pp. 350-351

Ahmad Al-Ba'li (d. 1189 A.H.)

He affirms the volitional attributes and states that Allah speaks whenever He wills by relaying the identical statement made by Ibn Taymiyyah, which al-Mardawi himself also cites.[147]

Conclusion

We have taken a cursory glimpse into the *aqeedah* of Hanbali scholars spanning nearly a millennium, and we have observed that Imam Ahmad's *aqeedah* has been faithfully transmitted down the centuries through a dominant stream of theological thought within the broader Hanbali school.

A parallel stream of thought that was heavily influenced by '*ilmul kalam* also arose and inadvertently diverted away from the path of Imam Ahmad on some issues, despite earnestly intending to stick to the aqeedah of Imam Ahmad.

Despite his disagreements with some of the Hanbalis influenced by al-Qadi Abu Ya'la's methodology, Ibn Taymiyyah still viewed their differences to be tertiary.

For instance, Ibn Taymiyyah cited Ibn Al-Zaghuni from his book Al-Idah in support to bolster his argument for affirming the attribute of the hand.[148] He also states that Abul Faraj al-Shirazi and other

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[147] He states in *al-Dhukhr al-Hareer bi-Sharh Mukhtasar al-Tahreer*, pp. 268:269:

قال السّلف والأئِمَّة: إن الله تَعالى يتَكَلَّم بمشيئته وقدرته، وإن كانَ مَعَ ذَلِك قديم النَّوْع، بِمَعْنى أنه لم يزل متكلما إذا شاءَ، فَإن الكَلام صفة كَمال، ومن يتَكَلَّم أكمل مِمَّن لا يتَكَلَّم، ومن يتَكَلَّم بمشيئته وقدرته أكمل مِمَّن لا يكون متكلما بقرته ومشيئته، ومن لا يزال متكلما بمشيئته وقدرته أكمل مِمَّن يكون الكلام مُمكنا لَهُ بعد أن يكون مُمْتَنعا عنه لو قدر أن ذَلِك مُمكن، فكيف إذا كانَ مُمْتَنعا لِامْتِناع أن يصير الرب قادِرًا بعد أن لم يكن، وأن يكون التَّكَلُّم والفِعْل مُمكنا بعد أن كانَ غير مُمكن.

[148] Ibn Taymiyyah states in *Bayan Talbees al-Jahmiyyah*, pp. 254-260:

فإذا كان هذا هو المستقر في اللغة، وجب حمل هذه الصفة في حق الباري تعالى على ظاهر ما وضعت له... واليد المطلقة **في لغة العرب وفي معارفهم وعاداتهم، المراد بها إثبات صفة ذاتية للموصوف**، لها خصائص فيما يقصد به، وهي حقيقة في ذلك، كما ثبت في معارفهم الصفة التي هي القدرة، والصفة التي هي العلم، كذلك سائر الصفات من الوجه والسمع والبصر والحياة وغير ذلك، وهذا هو الأصل في هذه الصفة، وأنهم لا ينتقلون عن هذه الحقيقة إلى غيرها، مما يقال على سبيل المجاز إلا بقرينة تدل على ذلك.

Hanbali shaykhs never stepped outside the fundamental principles of Ahlus Sunnah. [149] In fact, he said the same for Hanbalis in general.[150]

It appears that some of the latter-day Hanbalis saw both al-Qadi's and Ibn Taymiyyah's theological inclinations as being two valid streams of thought in Hanbalism. Some of them would agree with al-Qadi on some points while agreeing with Ibn Taymiyyah on others. Some would go so far as trying to combine both of them in an attempt to reconcile the two. Whether this is an informed and cogent stance is a separate matter.

However, what is absolutely certain is that they, at the very least, deemed Ibn Taymiyyah's stances to be valid.[151] And this is a very modest claim, for as has been demonstrated, many of them either overwhelmingly inclined toward Ibn Taymiyyah's theology on *sifat* or at least agreed with him on essential points such as the affirmation of volitional attributes and the meanings of attributes.

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[149] He said in *Majmu' al-Fatawa*, vol. 3, p. 377:

وهَؤُلاء المَشايِخُ لَمْ يَخْرُجُوا فِي الأُصُولِ الكِبارِ عَنْ أُصُولِ «أهْلِ السُّنَّة والجَماعَة» بَلْ كانَ لَهُمْ مِن التَّرْغِيبِ فِي أُصُولِ أهْلِ السُّنَّةِ والدُّعاءِ إلَيْها والحِرْصِ عَلى نَشْرِها ومُنابَذَةِ مَن خالَفَها مَعَ الدِّينِ والفَضْلِ والصَّلاحِ ما رَفَعَ اللَّهُ بِهِ أقْدارَهُمْ وأعْلى مَنارَهُمْ، وغالِبُ ما يَقُولُونَهُ فِي أُصُولِها الكِبارِ جَيِّدٌ مَعَ أنَّهُ لا بُدَّ وأنْ يُوجَدَ فِي كَلامِهِمْ وكَلامِ نُظَرائِهِمْ مِن المَسائِلِ المَرْجُوحَةِ والدَّلائِلِ الضَّعِيفَةِ؛ كَأحادِيثَ لا تَثْبُتُ ومَقايِيسُ لا تَطَّرِدُ (مَعَ ما يَعْرِفُهُ أهْلُ البَصِيرَةِ.

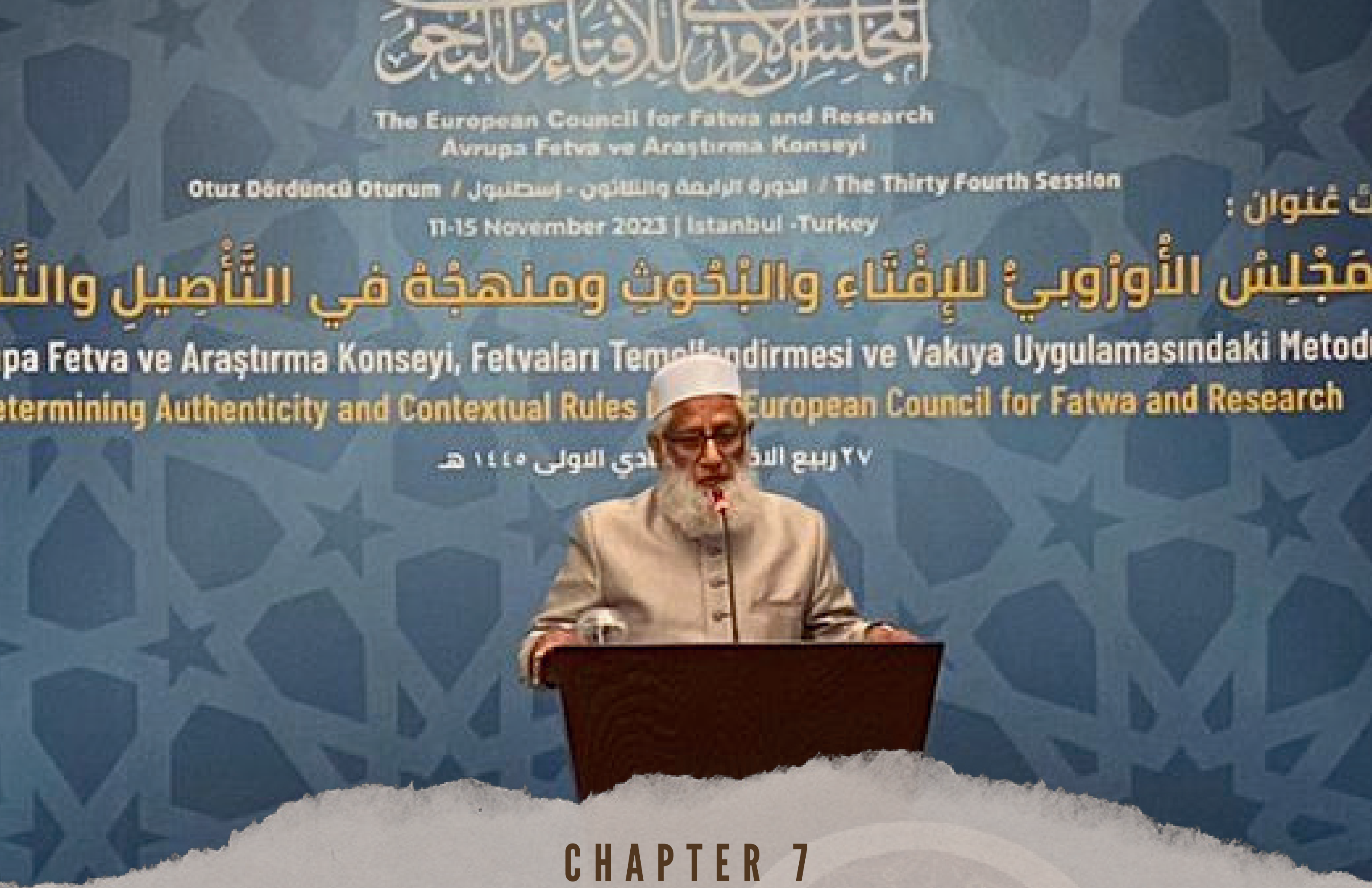
[150] He said in Majmu' al-Fatawa, vol. 4, p. 166:

فَما زالَ فِي الحَنْبَلِيَّةِ مَن يَكُونُ مَيْلُهُ إلى نَوْعٍ مِن الإثْباتِ الَّذِي يَنْفِيهِ طائِفَةٌ أُخْرى مِنهُمْ ومِنهُمْ مَن يُمْسِكُ عَنْ النَّفْيِ والإثْباتِ جَمِيعًا. فَفِيهِمْ جِنْسُ التَّنازُعِ المَوْجُودِ فِي سائِرِ الطَّوائِفِ **لَكِنَّ نِزاعَهُمْ فِي مَسائِلِ الدِّقِّ؛ وأمّا الأُصُولُ الكِبارُ فَهُمْ مُتَّفِقُونَ عَلَيْها** ولِهَذا كانُوا أقَلَّ الطَّوائِفِ تَنازُعًا وافْتِراقًا لِكَثْرَةِ اعْتِصامِهِمْ بِالسُّنَّةِ والآثارِ لِأنَّ لِلْإمامِ أحْمَدَ فِي بابِ أُصُولِ الدِّينِ مِن الأقْوالِ المُبَيِّنَةِ لِما تَنازَعَ فِيهِ النّاسُ ما لَيْسَ لِغَيْرِهِ. وأقْوالُهُ مُؤَيَّدَةٌ بِالكِتابِ والسُّنَّةِ واتِّباعِ سَبِيلِ السَّلَفِ الطَّيِّبِ.

[151] For example, consider what the prominent jurist and expositor of the Hanbali madhab, Imam al-Buhuti (1051 A.H.), states regarding Ibn Taymiyyah. He says that Ibn Taymiyyah followed the madhab of the Salaf when it came to Allah's attributes in *Hawashi al-Iqna'*, vol. 1, p. 42:

فقلت: إن ابن تيمية في (كل) العلوم أوحد أحييت دين أحمد وشرعه يا أحمد. انتهى هذا وقد امتحن بمحن وخاض فيه أقوام حسدا، ونسبوه للبدع والتجسيم، وهو من ذلك بريء، ولم يجدوا لهم مندوحة غير أنه كتب جوابا سئل عنه من حماة جاءه في الصفات فذكر فيه مذهب السلف، ورجحه على مذهب المتكلمين، فكان من أمره ما كان، وأيده الله عليهم بنصره، وقد ألف العلماء في فضائله ومناقبه، قديما وحديثا، رحمه الله تعالى، ونفعنا به.

He makes a similar claim in his *Kashshaf al-Qina'*, vol. 1, p. 20.



CHAPTER 7
MY MEMOIRS 22

BY
SHAYKH SUHAIB HASAN,
TRANSLATED BY ALI HASSAN KHAN,
REVISED BY KHOLA HASAN



Chapter 7: My Memoirs 22 by Shaykh Suhaib Hasan, translated by Ali Hassan Khan, revised by Khola Hasan

It was September 1977 when Dar Al-Ifta (Riyadh) sent me an invitation to accompany a renowned scholar from Saudi Arabia, Shaykh Abdul Aziz Musnad, on a tour of South America. The aim was to stay for a few days in Brazil so we could study in detail the conditions of Da'wah and Islamic centres, and on the way we were to attend a conference of Rabitah Alam Islami (Muslim World League) in Port of Spain (Trinidad). Time was so short that I was able to acquire only a visa for Trinidad and thought that I could obtain the visa for Brazil from Trinidad. Before the travel I saw in a dream that I was flying in the air holding a rope and then I saw this rope going down until my feet touched the ground. A sound from the heart said: "O Allah, give a good interpretation of this dream!". And with this invocation I went on the 24th of September 1977 with Shaykh Abdul Aziz Musnad on a flight of Pan American Airlines toward New York.

After a flight of 7 hours, we were in New York and after a small wait, we took another flight of Pan American Airlines and after four hours we landed in Port of Spain. As the travel was from the west towards the east, we reached our destination before the sun set down. A taxi took us up the Hilton hotel going first through the peak of a mountain. This hotel was known as the "Upside Down Hotel" as it rested at the edge of a peak, so that we entered the building on the "ground" floor which housed the Reception. But the rooms were below this floor, descending down the mountain.

The conference had started earlier that morning so we were able to attend the final session. I had the honour there to meet Shaykh Ali Al-Harakan (Secretary General of Rabitah) and Shaykh Muhammad Nasir Al-Aboodi (Vice Secretary General). The next day, the 25th September we took part fully in the conference. My name was in the

Masjid and Fiqh committee whose head was the Imam of an Islamic centre in Venezuela, Abdul Aziz Al-Inani Al-Azhari and the secretary was also an Imam from there. I played the role of translating for other members. I came to meet other honourable members among whom: Gul Muhammad Shah, the envoy of Rabitah in Sao Paulo (Brazil), Na'eem Khan from London Jamaica, Muhammad Abu As-Samh the cultural Attaché of Saudia in Brazil, AbdurRahman Ar-Ruwayshid from Majallah Ad-Da'wah Riyadh, my old friend from Madinah University Ahmad Al-Muhairi (from Brazil), Zubair Baksh an ancient resident of Port of Spain, and many others. One member of the conference organising committee, Sayid Farooq Ali, was a huge proponent of Mawlid so gave his short speech in a very bombastic manner on the topic.

On Monday 26th September, I went to the embassy of Brazil with Abu As-Samh and requested a visa. Their initial response was that I would receive a reply in the afternoon, but when I contacted them again, they made excuses that the visa could not be obtained from them, and they would contact the Foreign Ministry on my behalf.

In the last sitting of the conference, the establishment of a secretariat for South America was discussed in which a Pakistani national envoy Shafeeq Ar-Rahman, Ahmad Muhairi and Abul Faris took part. The discussion became heated about representation in British Guinea, Dutch Guinea (Surinam), and Argentina but finally some were nominated in posts as vice chairmen and some as assistants and the conference ended there.

On the 27th of September Shaykh Abdul Aziz Al-Musnad and Shaykh Nasir Al-'Aboodi took the flight of Virgin Island (a collection of Islands of West Indies), and I remained stuck in Port of Spain for a few days. Among the last activities of Rabitah was a press conference in which Mujahid Sawwaf and Sayid Safwat from Rabitah spoke.

The next day, Wednesday 28th September, I tried to organise my possible trip to Brazil, and learned that to reach Rio de Janeiro (Brazil),

the flight will need to stop by Caracas (Venezuela) with a stay of more than 2 hours and thus a visa from Venezuela would be also required. Shaken by all this red tape, I approached the Venezuelan embassy for a visa, but they were as unhelpful as the Brazilians. Strangely, I did not have any problems obtaining a visa on my Pakistani passport to stay in the US for a little while during my return journey.

My sojourn in Port of Spain lasted another ten days as I waited for a positive answer from Brazil. In these 10 days, I visited many Masajid, was introduced to many Islamic centres, and had the opportunity to deliver lectures and Friday sermons. This is not the place to go into details but I will mention some of my experiences:

I met some representatives from Jamaica and Granada in a sitting in the educational Waqf of Zubair Bakhsh. Zubair Bakhsh had organised my stay in one of his houses at the edge of the city which he was about to rent in the next few days. I found another route to reach Brazil, which was a week's travel going to the city of Belem of Brazil through Surinam, and from there Brasilia or Rio de Janeiro could be reached.

I visited a Masjid in the city of Saint Joseph. It was a beautiful Masjid of Caribbean countries (West Indies) whose dome and walls were decorated with the calligraphy of its Imam Sayid Hafeez. I had the opportunity to lead the prayer there, women would form their ranks behind the ranks of men with a small distance without any wall between them. This matter might be strange to many people, but such can be seen in the Haram of Makkah. I also had the opportunity to give Khutbah in this Masjid on the 30th of September.

Another honourable host, Sayid Zahid Basheer took me to his large house in the village of Tacarigua, which was 8 miles away, where I stayed until my departure. His house was full of trees and his four children were very friendly. I had the opportunity to give lectures in Waqf Markaz Islami and the local Masjid. After one lesson, a person was very confused whether the Prophet ﷺ did Mi'raj with the soul only or with the body, or whether Isa عليه السلام was alive or had passed away. I noticed

that Qadianis were making efforts to spread their religion and these questions reflected the effects of their propaganda.

On Wednesday 5th of October, the office of the president of Trinidad was near the Jami masjid and at this time I briefly met the Qaim Maqam President Dr AbdulWahid, who I had met before on the previous Jumu'ah.

The local museum contained unexploded bombs retrieved from the ocean, probably dropped by Spanish invading troops. I had seen similar things in the port of Mombasa where Portuguese invaders remained for a while. After delivering a lecture in the area of "Jiayrli", I had to reply to questions such as wiping over the socks, raising hands in Du'a and whether some fish were Halal or Haram, whether usury from banks was permissible or not. After praying Fajr in a Masjid near the house of my host Sayid Zahid, I would deliver a short lecture daily. On Friday I revived the Sunnah of reciting Surah As-Sajdah and Surah Ad-Dahr.

As the hope of a visa for Brazil had died, I booked my tickets back through the US and left Port of Spain on the 7th of October by BWIA flight. My hosts Zahid, Zubair Bakhsh and Zayd Husayn all came to meet me at the airport before leaving.

After an hour's flight, we landed in an airport of a former British colony, Antigua, and after a little wait we departed for New York. I had a 3 day stay in New York before returning to London. This will be mentioned in my next article.

The interpretation of the dream that I saw in London before leaving had now come true. According to dream interpreters, flying in the air refers to the completion of one's wishes, but sliding down the rope referred to the fact that my wishes would not be fulfilled. And this is exactly what happened. I had wished to travel to Brazil but had to change my plans and go straight to America. This was Allah's ﷻ will,

and all praise to Him that my travels were safe, and I reached home without any severe difficulties..

4. First travel to New York

On the 7th of October 1977 I reached New York from Trinidad in the afternoon. The maternal cousin of my wife Dr Atiyyah Khan and her husband Javed had moved there a year before from Pakistan and they became my hosts for 3 days. Dr Atiyyah Khan was busy with her professional duty and her husband took me to visit different places.

The World Trade Centre which was the largest building of the US (before the incident of 2001) was a building of 110 levels. A fast lift would take people in less than a minute up to the 107 level and it would cause the same effect to the ears as taking a flight. We could see from the top floor the four corners of the city as well as Liberty Island on which stands the Statue of Liberty, and also the Empire State Building which was the tallest building before the World Trade Centre was built.

There is an area of New York called Manhattan and we needed to cross the Hudson River by a bridge named after George Washington to reach it. The city has wide streets, tall buildings in the centre and a busy lifestyle. The area of Harlem is populated by poorer black people, reminding me of the slaves brutalised and brought on ships as slaves from West Africa, chained in their masses. There is a large black Muslim community who despite their limited resources have built Masajid and raised the banner of Islam. Most of the streets there don't have names but numbers.

The next day on Street N 1, we visited the tall centre of UNO with a state guide. Then on Street 44 we went to the centre of Rabitah Alam Islami where we met some great teachers in charge of Da'wah and education, among whom we count an old Indian friend from the time of Madinah University Dr Muzammil Siddiqi, and Dr Ahmad Saqar from Egypt as well as other Pakistani and Indian teachers.

On the third day after my arrival, we took the train to the Grand Central Station of New York and crossed 30 miles in half an hour. Our aim was to listen to the sitting of the general assembly of the UNO, which for me deserved not only to be seen but also heard. In the huge hall in which the seats of the representatives of 149 countries were arranged, 2 more countries were participating for the first time as they had obtained membership recently: Djibouti and Vietnam. Each country was assigned a desk with three seats, and another three seats behind them. For each sitting, the Secretary General would arrange the setting of the seats by luck of the draw: the country which was drawn first would get the first rank and then the rest would be distributed by alphabetical order. In this sitting Qatar was drawn first and I saw Pakistan and Panama allocated the final seats.

I noticed that the representative of India was wearing a Gandh style hat and the representatives of the Island of Comoro in East Africa were also wearing their famously decorated hats, while the heads of all other representatives were deprived of hats. The presidency of the sitting was conferred to Yugoslavia. In the morning, I listened to the speeches of the representatives of Rwanda, Russia, New Zealand, and Malawi. After these sittings, by paying a fee of 2 dollars, a female Japanese guide speaking in English showed us some reserved corners of this huge building. We saw the hall of the Security Council which has 15 permanent member states. Five of them reserve the right of veto, which gives them the totally unjust right to stop any motion being passed that is contrary to their interests. In this version of democracy, these five states concealed beneath their gowns a dagger with which to stab all others.

We also entered in the Economical Council and saw the gifts and souvenirs which different countries have given to the UNO: decorated carpets from Iran, behind shining screens a scenery of China's mountains with trains running through them, from Russia a model of the new Sputnik floating in the air with wires, from Greece a statue of

their naked deity. A huge pendulum that reached floor to ceiling was another gift gracing the area.

In the afternoon, we went back to listen to the speeches of the General Assembly. Instead of a discussion, there was an atmosphere of establishing evidence against the other, such as the representative of Zambia speaking against the representative of Singapore in a soft manner. However, the representative of Ethiopia refuted the representative of Somalia with a thunderous speech. I was not aware of the full facts, but it seemed that Ethiopia had taken some Somali land by force. A huge crowd in the gallery listened and applauded the exchanges, while Arab and Pakistani representatives had left their seats out of protest. I saw them standing in the corridors of the hall. The discussions of the UNO were well known, but to watch in person was a thrilling experience. This was my first visit to the US but I was destined to come here many times, details of which will be presented in these memoirs later (insha Allah). To be continued...[152]

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[152] Original Urdu article
https://siratemustaqeem.mjah.org.uk/gahe-gahe-baz-khwan-qissah-parena-ra